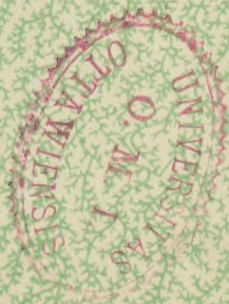



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THE REVIEW

A Monthly Magazine

No. 1

OTTAWA, ONT., October, 1906.

Vol. IX

PUBLISHED BY THE STUDENTS OF THE

Entered at the Post Office at Ottawa, Ont., as Second-Class Matter.

UNIVERSITY OF OTTAWA

Hail to the wilds, and the woods, and the hills, and the meadows :

Gladness and pure are they as the heart of a child ;

Live to the tale they tell—you who are undeliled

With the quest of what men call Life, with the mist of its dreams.

Long is the road that are left when summer is gone.

And yet the forest who are left are those which are worthy the name.

They stand with us, and we are those who have come highway we came :

They have marked the way to the distance, and we are alone.

But we rest in the welcoming heart of the wood :

Near the heart of the cares and the folk of the vain world cease.

Soft is the wind as the wind as it whistles us peace :

In Eden we are as in Eden in the green solitude.

OTTAWA PRINTING CO. LIMITED.

CANES.

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Hail ! To The Wilds.

Written for THE REVIEW.

Hail ! to the wilds, and the woods, and the hills, and the streams :

Gladsome and pure are they as the heart of a child ;

List to the tale they tell—you who are undefiled

With the dust of what men call Life, with the mist of its dreams.

Few as the birds that are left when the Summer is gone

Are the the friends who are true, are the loves which are worthy the name :

They were with us, erstwhile, on the wearisome highway we came :

They have vanished like wraiths in the distance, and we are alone.

But, sweet is the rest in the welcoming heart of the wood :

'Neath its charm the cares and the toils of the vain world cease.

Soft is the voice of the wind as it whispers us peace ;

In Eden we dwell, as we muse in the green solitude,

CAMEO.

NORTHERN LAKES.

Written for THE REVIEW.

I sing not of our inland seas,
 Their mighty torrents that discharges,
 With thunder thr' Niagara's gorge,—
Far less sublime my theme than these.

Lakes of the North, flash out in sheen,
Of silver and engirdling green !
 White birch and fragrant tamarac,
Your lavish beauties vainly screen.

Lakes of the North ! how quaintly ring
Those native sounds :—Temiskaming,
 Temagami of jewelled sands,
And deeply-mirrored Couchiching !

Blue spaces of the happy sky
Reflected in your waters lie,
 When in the hush of cloudless noon,
The fretful loon makes eldritch cry.

God's artist free,—the Autumn air,
Shall touch your shore-lines here and there,
 Till deep with gold and rubies set,
The pure wave gleams, a crystal rare !

Lakes of the North ! tho' winter close.
Your death-cold lips in mute repose ;
 Not all his icy blasts can chill,
The glow your lover's bosom knows !

REVD. JAMES B. DOLLARD.

The Sergeant and the Priest.



THE day was intensely hot. The sun beat down, glaring and fierce, its rays falling upon one's head like burning darts or like wasp stings. Sergeant Gloanec's brain was aflame.

It was in Tonkin. Captured in an ambushade by Chinese bandits of the worst class, he had seen his companions cut to pieces before him and, on opening his eyes he could see just above him, their heads fixed at the end of pikes. His own safety he owed to a panic, which had sent his tormentors scampering away.

On awakening, a curse rose in his throat. He could not utter it, for the outlaws had torn out his tongue. He wanted to lift his hands to his aching forehead, but his wrists only were there, the villains having deprived him of both hands also. So that by comparison, he was hardly better off than his companions. With legs broken, hands mutilated, tongue cut out, he lay there helpless, scorched alive by the Chinese sun, which lighted up in him a fever of hunger and thirst.

"Ugh!" he groaned.

But no sound could pass between his swollen lips, except a prolonged, inarticulate murmur. Nevertheless, at the slight noise, something nearby began to move; and Gloanec perceived a pale face and two large eyes fixed upon him.

The sergeant turned away his face.

"Ha!" thought he to himself: "A priest! that's all that was lacking to annoy me."

It was a young missionary, who had been captured the day before and tormented by the soldiers.

"Confound him!" reflected the sergeant, "I would give a good deal to see that black robed priest hung up over there instead of that soldier's red uniform." And in spite of himself he cast his eyes once more upon the pale face.

But no longer was the priest there. He was crawling away slowly and painfully, and little by little he disappeared in the high weeds.

"Oh, the coward ! The mean impostor !"

And immediately upon his departure, which he had just now desired, his solitude grew more lonely.

Strewing the ground all about him were blood-stained remains, axes and reddened sabres and dying coals from which arose a disagreeable smoke and a fetid odor of burning flesh. Nearby, in a pool of blood were two feet cut off at the ankles. Whose were they ? The sergeant closed his eyes so as shut out this terrible sight.

Suddenly he felt something cool and fresh at his parched lips. Water ! Yes, it was water he drank so eagerly, and, muddy as it was, to him it seemed delicious and pure as crystal. Opening his heavy eyelids, he beheld the missionary bending over him.

"Drink, comrade," said he. "I guessed your agony ; I would have relieved you sooner, but I myself am not whole."

The sergeant looked at him more closely. It was a young man, scarcely twenty-five years of age, just out from that nursery of martyrs, the Foreign Missions. His livid face told of intense pain. Where his ears should have been were two open wounds and by a movement which lifted his cassock, Gloanec noticed that his two feet had been cut off. And the old soldier who had never shed tears in his life, felt two scalding drops gather beneath his bushy brows. He felt ashamed for having inwardly condemned this priest, who, all maimed as he was, had displayed more than human courage in painfully dragging himself to the muddy river in order to fetch him a little water. Though he might have a heart of flint, the heart of a Turk, such heroism softened him and he viewed the priest with a more human look. The latter, with a deft hand which recalled his mother's, dressed the frightful wounds of the veteran, who felt weak as a child before this beardless recruit.

"You must suffer cruelly !" said the priest. "But in truth I myself am not much better off," and he smiled.

"Indeed," thought the ruffian of the barracks, "this priest is worthy to wear the colored pantaloons."

"After all," continued the missionary, "we should not complain too much, since our crucified Saviour suffered greatly. Like

him let us forgive our torturers and thank God for having left us time to know each other.

‘There it comes!’ said the sergeant to himself, as his brows fell; “the sermon is beginning.”

The priest perceived this movement, and smiling, added: “Rest assured, I shall take no mean advantage of your inability to interrupt me, to teach you catechism against your will. I have more confidence in God’s infinite mercy and power than in my own poor eloquence. Above, He will take into account what you have undergone here below.”

The veteran shook his head.

“Come! come! Hardened as you may be, you have somewhere a dear old mother, who taught you your prayers when a child and who prays for you today, an aged mother whose heart perhaps you have broken, and who, for this very reason, loves you still more; for a mother’s tenderness, like God’s, is lavished the most on her prodigal children.”

“I, too, had a devout mother. She is now in heaven. We were two brothers. It was my good fortune never to have caused her to shed a single tear, but poor Joseph was for her a source of ceaseless anxiety. And what do you think? In her dying hour, her most loving thoughts were for him who had been her greatest grief.”

The soldier made a movement.

“I tire you, my friend? Perhaps my words annoy you?”

The other by a jesture signified “no.”

“We are indeed strangers to each other. We never met before and we cannot recall memories of childhood or youth, but we have a common mother, France. Although one may come from the north and the other from the south, we are nevertheless both French.”

The soldier made a gesture of approval.

“I am a Breton,” said the missionary in answer to a dumb interrogation.

The poor mutilated man struck his breast restlessly with his stump.

“You also?”

“Yes,” was the answer the priest read in his look.

“From what part?”

"Pardon," he resumed, "I forgot that you cannot speak. I come from Ploc, near Auray. You, too? Well! well! what a meeting!" said he with the unaffected gaiety peculiar to the ascetical. "We may have been neighbors in that land, but I was very young when our parish priest placed me in Vannes Seminary. You must have already been a grown-up man. Assuredly, you must recollect my name. I am Jean-Marie Gloanec, and you must have known my brother Joseph?"

The sergeant gazed on him with eyes full of tears.

It was his little brother, whom he had so often nursed before he deserted forever the home where life for him had been so pleasant.

In the midst of the follies and extravagances of his adventuious life as soldier, his dreams and all his thoughts ever preserved the memory of his sorrowing mother and this child so fair. What had become of them? Were they still alive? And now these two brothers met at last, only to die a frightful death four thousand miles from the hamlet in which they were born.

"You are in great pain, brother," said the priest, uneasy at his brother's feverish restlessness, and his livid, agitated features. "The cup is empty, I shall fill it again."

But his bloodless, stiffened limbs could no longer bear him. His pale face was bathed in sweat.

The sergeant tried to cry out :

"Stay, stay, do not leave me!"

He felt that the end of his terrible agony was near at hand. If he should die separated from him!

The young priest fell down exhausted—

"O God! I cannot"—

Then with a last desperate effort, the veteran half raised himself up, placed his old grey head on the knees of his brother, and with his poor mutilated arm, he made a rough sign of the cross, his heart full of repentance.

The missionary lifted his eyes to heaven with a burst of infinite gratitude, and traced a second time the sign of salvation on the forehead of his dying brother, and gave him the kiss of peace.


The sun was setting behind a purple veil: night came down

slowly, enveloping in its shadows the soldier who expired, the priest who prayed and absolved him.

The morning dawn found them stark and motionless in each other's embrace, sleeping together their last sleep.

Such is the influence of the remembrance of a pious mother.

On the Reformation Period.

HE historical novel still maintains its place among the most acceptable forms of literature, and the fashion set by Sir Walter Scott shows, as yet, no marked signs of passing away. Sir Arthur Conan Doyle has recently returned to the fortunes of Sir Nigel Loring, famous among the heroes of the "White Company;" Rudyard Kipling has been telling the early history of Britain, in "personal narrative" form, for the delight and instruction of children of all ages; Father Benson has written of the troublous days of Elizabeth in his story: "By What Authority."

The book, as may be gathered from its title, is frankly controversial and has been reviewed by those far better fitted for the task than I can pretend to be. But, of all complex periods of English history, the age of Elizabeth stands easily first for complexity and seems likely so to stand till the end of time. It is an age concerning which no two authorities are agreed. Froude, of course, is utterly biassed and unreliable, yet even Froude presents aspects of Elizabeth's character and policy which must be taken into account in any estimate of her time. Lingard again, represents the view of an older generation of Catholics, free from the extreme ultramontaniam of a perfervid generation of converts.

Dom Bede Camm's "A Martyr in England" tells the story from the hagiographer's standpoint, rather than from that of the historian in the stricter sense; Father Benson's novel, being controversial, naturally heightens the lights, if it does not consciously darken the shadows, of the picture, as seen by the painter of it. Or, to change simile, Father Benson, as is natural and lawful, presents his tale with

all the dramatic effect that a regard for historic truth and for charity, even to the enemies of our Faith, will allow him to make use of.

It is not, therefore, for a mere amateur, like myself, to attempt an estimate, much less an explanation of so complexed a period. This much, however, it may be permitted me to suggest, namely, that the age of Elizabeth is, above all else, the age of "Might Have Been," and exceeds, in this respect, as the sixteenth century surpasses the eighteenth, the interest of what might have happened had Prince Charles marched from Derby to London, in that memorable year of 1746, and restored the Stuarts to the throne of Britain.

"There is much virtue," as Touchstone justly says, "in your If," and never more than in matters of history. If the exigencies of a temporal sovereignty had allowed the Pope to recognize Elizabeth as queen of England *de facto*, as she was by the choice of the English people, who can doubt that Elizabeth would, at least, have forced toleration on Catholics and Protestants alike? She had, certainly, no love for Protestantism *per se*, still less for its maimed rites, which seems to her as incompatible with the dignity of earthly majesty as of Divine. She showed marked favor to such Catholic musicians as Byrd and Tallis, so long as they made no parade of their Catholicism, showed, also, marked disfavor to Christopher Tye, when he made a parade of his conversion to the state religion, and flung her royal slipper—not to speak of language—at a zealous choirmaster who had enquired too closely as to the faith of a good singer, thereby causing the gentleman in question to make his escape in terror of his life. "A careless Gallio," Elizabeth may have been; a Protestant, in any true sense, she certainly was not. Rather, she was prepared to use Catholicism or Protestantism according as either presented itself as the tool readiest to her hand, and most likely to serve her purpose. Circumstances, the exigencies of Papal and Imperial politics, decided in favour of Protestantism, which Elizabeth hated and despised, but which was, certainly, a more pliant tool than she could hope to find even in a State Catholicism, such as her father had devised.

If, again, the reunion of England with the rest of Christendom had not been presented, to the English people, by Philip of Spain and the guns of the Invincible Armada, who can doubt but that England might have been reconciled, once more, to the Holy See, as in Mary's reign? Father Gerard, S. J., in his history of the Gun-

powder Plot, is authority for the statement that forty per cent. of the population were Catholic at heart at the beginning of the seventeenth century. The proportion, at the date of the Armada, must have been even greater. But the alliance between Pope and Philip, between Rome and Spain, made every Englishman a patriot and a lover of his country before all else. And from patriotism to Protestantism was but too easy a transition for many when "Popery" meant—or could be shown to mean—subjection to a hated and implacable enemy.

"There is much virtue in your If," but not, presumably, in matters of Faith and morals. Yet, when Naaman, the Syrian, craved indulgence should he bow down his knees in the house of Rimmon, when in attendance on his royal master, the Prophet of God, answered: "Go in peace," which sounds like a "tolerari potest," a concession to the exigences of a difficult situation. The question: Could the Church have tolerated attendance at State worship the age of Elizabeth? is one for theologians to decide. The circumstances of the time were, certainly, such as we find it difficult even to imagine, and the vast mass of English Churchmen, who had witnessed, or been told of the changes from Henry to Edward, from Edward to Mary, and from Mary to Elizabeth, may well have been inclined to the safer course of bending to the storm in the confident hope that it must soon blow over, as it had blown over before.

Many, as we know, chose the thornier and more glorious path of martyrdom; thousands the no less arduous lot of being fined from wealth to abject poverty, rather than bow the knee in the House of Rimmon. But, to the great mass of churchmen, temporary compliance with the state religion, outward conformity, must have seemed excusable under the circumstances. The results are matters of history. Outward conformity, in most cases, ended in apostasy.

Thomas Graves Law's "Jesuits and Seculars in the Reign of Elizabeth," bears, in its very title, evidence of the *défroqué's* animus against the Faith which he has renounced. Yet, since the accounts therein contained are drawn, chiefly, from official and state documents, the book needs to be studied by those who wish to understand the period. Briefly, the older Marian clergy were accused of laxity in this matter of outward conformity with the state religion, of standing well with the Government at the expense of their zeal

for the Faith. They, in their turn, maintained that the new missionaries wished to deal with England as with a Catholic country, and acted as if the England of Elizabeth were the Spain of Philip, or Charles V. On the one hand, therefore, was the claim to a familiar practical knowledge of the Catholic remnant; on the other, an array of martyrs, confessors, and persecutions. The question remains a vexed one, even at the present day. This much, however, may be said concerning it, and of the age, in general, namely, that Church and State, politics and religion, were so inextricably intertwined as to make it impossible for us, at this day, to say, of any one event, or course of action, that it was either right or wrong, in itself.

History, therefore, and the historical novel, can, at best, present a partial view of any period. In none is this partiality, this incompleteness, so manifest, as in any attempt to deal with the age of Elizabeth. Concerning no other has prejudice been stronger, or have passions run higher. The prejudice, moreover, is as strong today as ever, nor are the passions by any means stilled. In a word, the circumstances of the time were so wholly without parallel that it is, literally, impossible to pass judgment on one side or the other. Certain facts, as of passionate hatred of Spain, of passionate loyalty to England, stand out, clear and distinct, and insist on being taken into account. It was the fate of the age that Catholicism should be associated with the former, and the new faith with the latter. It has been the fate of succeeding generations to identify "Popery" with all that is most inimical to the spiritual and temporal welfare of their well-loved native land; to regard "Rome" as a foreign power, bent on the subjugation of their religious and political liberties. The memory of the Armada is the tradition of English Protestantism. England, according to this tradition, escaped, at one and the same time, from the tyranny of the Pope and the tyranny of Spain, and the motto of Drake's victory over the Armada is not yet forgotten: "*Flavit ventis suis et dissipavit eos.*"

BEATUS O. S. B.



Callista.



HE masterly skill and genius of a writer is shown by Cardinal Newman in his excellent work, *Callista*—a tale of the third century. It exhibits a richness and fullness of colour and imagery that it is apt to withdraw the mind from the story to the admiration and enjoyment of each passing phrase and picture. It is a book deserving a place in every house. It portrays the devotion and zeal the early Christians had for God. Moreover it shows the willingness, courage and fortitude with which the first converts from heathenism accepted martyrdom in order to prove themselves true soldiers of Christ.

The pagans were greatly alarmed at the rapid spreading of the Christian Religion which openly condemned their vicious lives and their monstrous idolatry ; and they resolved to exterminate it. Its adherents were asked either to abjure it or to die under the most cruel torments. They were scourged and lacerated, and were cast before wild beasts ; their sides were torn with iron hooks or burnt with torches. Everywhere the Christians suffered tortures beyond all description. The whole earth was drenched with their blood and hundreds of thousands of every age, sex and condition died under the most dreadful torments.

The scene of “ *Callista* ” is laid in Sicca, the central city of Northern Africa. The Roman Empire still extended throughout various parts of the then known world.

In the immediate neighborhood of Sicca were flourishing vineyards and meadows. In one of the more carefully dressed and neatly arranged of the vineyards was engaged as assistant bailiff, a comely though shy and reserved youth named Agellius. His employer, having met him in the gardens, wondered that he should be working while the townspeople were holidaying, feasting and worshipping in the nearby groves and fields. On the way to his cottage, Agellius met several of the revelling and intoxicated parties returning from the place of their idolatrous practices. Although they jeered at him and flouted him as a Christian he paid no heed and passed them by.

Agellius was the eldest of two sons of a retired Roman legionary named Strabo who had settled in Sicca. Strabo was twice married. The second wife, however, was a malignant and profligate woman. This was a severe blow to Strabo and, in his old age seeking to be comforted, he accepted Christianity, in which faith he died. When six years old Agellius was baptised, but as the efforts to Christianize the people were suspended for a considerable time in Africa he received little or no religious training. He was firm in his belief however, and could not be induced to relinquish it, either by the chilling sarcasms of his infidel brother Juba, nor by the offers, promises or threats of his pagan uncle.

His Uncle Jucundus resided in Sicca and dealt in images and statues, which he supplied to the idol worshippers of that city. The most saleable and most skillful workmanship he obtained from two Greeks, Aristo and his sister Callista who had immigrated to Sicca in the hope of receiving better pay for their handicraft. Through his uncle, Agellius became acquainted with these heathen foreigners and after a few visits a close and friendly intimacy was formed between them. Frequently, when his labor was finished, Agellius would sit and ponder upon Christianity. Naturally Callista came to share his thoughts, for he inwardly felt that he was falling deeply in love with her. "What an excellent wife she would make if she were only a Christian," he often told himself. Jucundus had noticed the dislike and hatred his nephew had for the gods, his close adherence to Christianity and his profound affection for Callista. He resolved, to make him a worshipper of the gods in marrying Callista. Towards this end he sought occasions to bring them together, thinking that Callista's influence would be sufficient to sway his nephew. Though Agellius unconsciously fell in with the scheme the result was not as desired. While making his way home through the streets one day, Agellius came upon an edict, published by the Emperor, authorizing the pagans to exterminate the Christians. The reading made him weak and he fainted; and it was only with difficulty he reached his lodging. Arriving there he was taken ill and took to bed with a fever of prolonged duration. On recovery he found he had been waited upon by a priest, who eventually turned out to be the Bishop of Carthage. From this holy Father he received the Blessed Eucharist and religious instruction.

A famine spread throughout the land, as the results of a locust plague. A mob, organized in the city for the purpose of slaying the the Christians, to whom incidentally, they attached the blame of being the direct cause of the famine. Agellius' home was visited but he had been secretly warned and conveyed to his uncle's. Callista, not knowing this, arrived too late to inform him but met the Bishop with whom she conversed until the mob was upon them. Both hastened to escape ; each was seized and carried off by a different portion of the mob. Juba was instrumental in securing the Bishop's escape but, unfortunately, Callista was taken to prison.

After a day or so she was summoned for trial and protested she was not a Christian but would not swear by the 'genius' of the Emperor. She was remanded and again brought forth and again refused to sacrifice. The brother used every entreaty and made every possible endeavor to have her denounce Christianity, which since her entrance to prison she appeared in no manner inclined to do so. Agellius having escaped from his uncle's made his way to the retreat of the Christians where he sought the Bishop and informed him of Callista's plight.

A secret visit was paid the girl by the Bishop who found her reading extracts from the gospel he had given her at their former meeting. Such a change had come over her that she now vividly saw her " True Love ; " and she was immediately desirous of embracing Christianity. The good Bishop baptized, confirmed and gave her Holy Communion then left her in prayer. The day after, she was summoned before the magistrates. Upon refusing to scatter the incense she was sentenced to death. This sentence was carried out the following morning in the hideous manner then in vogue.

Thus Callista, by sacrificing her innocent young life for her devotion to Christ, was crowned with martyrdom and placed upon the calendar of the saints. Agellius became a priest and was also martyred some time later. After the persecution of the Christians ceased a church was erected in Sicca, beneath the main altar of which the bodies of St. Callista and St. Agellius have found a resting place.

G. P. McH., '09.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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Our Students are requested to patronize our Advertisers.

Vol. IX.

OTTAWA, ONT., October, 1906.

No. I.

LIFE'S PRIZES.

The summer is passed; the bracing autumn mornings hint at the season of hard plugging for academic honors. THE REVIEW, stiff old foggy though it may seem, was on hand the opening day, as impatient to meet incoming student friends as a mother is to clasp a long absent boy. For the newcomer, it was a hearty shake and a greeting of warm welcome; for the old, "Delighted to see you again."

This thronging of students to College is something to impress the reflective mind. In a way it is an analogous to a baptism, a marriage, or a war. To explain, it is an event of momentous import, pregnant with inconceivable possibilities. Consequently, as we move about among the animated groups on the Campus we find we are growing serious. We cannot help feeling distaste for the gay chat about the vacation just terminating, about the excursions, the sail-

ing, the baseball and the what not. We become deaf to enquiries regarding the coming seasons of Football and Hockey. Is it because we do not believe in sports? On the contrary we are a keen sportsman and an advocate of reasonable healthy exercise. We are not going to preach but, as an organ of the University body, we would like to say a few things. Athletics are alright. They have been sung by Homer and Vergil; and they are responsible today for tons of print. But, let us say it fairly and squarely, they should be kept in their place and used in moderation. They should not take up too much of the student's time. The object of a college course is not merely a triumph of our football, but the greater success of our men in a wider, more elevated and nobler sphere. We have the success of 'Varsity men in athletics dinned into our ears but seldom is any thing said of their equal success in intellectual pursuits. The energy, organisation, determination and ambition necessary in the world of sport should be equally valuable in the greater field of life.

The object of a college course, to our mind, is to become imbued with the best thought of the present and past ages; to grow familiar with facts, truths and principles, to discover the proper bearings of these and appreciate them at their true value. Cardinal Manning once said in this offhand way: "Have legs and use legs." Yes, the College man must not only have brains but use brains. He must not leave unexplored any region of truth, historical, social, intellectual, scientific or religious. He must attain to ideals and actualize them, so to speak, in his life; he must acquire principles and adhere to them; he must learn duties and accept them, no matter what the cost. This is what the college man is expected to do, and if he does it, he is fitted to go forth into the broad world and become a leader of men.

President Roosevelt undoubtedly voices the spirit of the time when last June at the Georgetown Commencement he said: "I believe in athletics but I believe in them chiefly because of the moral qualities that they display. If you have pluck and grit in you to count in sports just as if you have pluck and grit in you to count in your studies so it will help you to count in after life." It is every student's best interest to tackle resolutely all the matters of his Form and to conform to all the disciplinary regulations of the College. A good start helps in a race. By lagging at the "scratch" many a

bright lad loses in the swift dash of the scholastic year. There are prizes for the winners—a diploma, a medal, a sheepskin or even, good class notes for each month. These prizes are an earnest of the "Life's Prizes" to fall to the well-trained graduate. Boys, copy out the motto which Mr. Roosevelt so much recommends and which should be the motto of each wearer of the Garnet and Grey. "Don't flinch, don't foul, and hit the line hard!"

A COMMUNICATION.

The Rev. James B. Dollard is a singer of no ordinary gifts. His poetry is sought for and admired in Canada and the United States. The pages of THE REVIEW have from time to time been honored with productions of his muse, one of his flights being given on another page of this issue. His verse has been gathered and published in a volume. Father Dollard goes to the trouble of expressing his appreciation of the work done by THE REVIEW last year. We are greatly encouraged as well as flattered, thereby. The following is Father Dollard's letter:—

Uptergrove, Ont., Canada, Aug. 18, '06.

Editor, UNIVERSITY REVIEW.

Dear Sir,

I wish to say that your REVIEW in its late numbers, as always, has been full of good things cleverly written. The articles relating to Ireland, and the Gaelic tongue, of course, particularly interested me. I was charmed with E. P. Stanton's essay on the Gaelic proverbs and wise saws."

Then Hubert O'Meara's ballad on the "Coming of Edward Bruce" was a revelation to me. He has the true ballad-swing and fire, and that ballad in the June number was worthy of a place in any Irish Anthology, or collection, by the side of the ballads of Davis and Dwyer Joyce.

It does one good to see the young Irish-Canadians showing such evident proof of genius, and I hope to enjoy in the future many other gems from their brilliant pens.

With congratulations on your work, I remain, Dear Editor,

Yours sincerely,

REV. JAMES B. DOLLARD.



Book Review.

BENNER & SMITH'S BEGINNER'S GREEK BOOK. *American Book Company, New York.*

This book contains all the grammar that is needed by students in the first year of Greek. On the completion of the sixty lessons in it the student should be able, without much difficulty, to translate simple Attic prose.

HARKNESS, KIRKLAND & WILLIAMS' CICERO. Nine orations. *American Book Company, New York.*

The introduction gives an outline of the life of Cicero, of the history of Roman oratory, etc. The volume is supplied with a complete vocabulary, with maps and plans and many useful illustrations.

INTRODUCTORY COURSE IN ARGUMENTATION. By Frances M. Perry, Instructor in English in Wellesley College. *American Book Company, New York.*

The subject of brief drawing and argumentative composition is here presented in a form suitable for colleges and secondary schools. The books contain three divisions, the first relating to finding and formulating the proposition for argument, the second to proving the proposition and the last to proving the material to prove the proposition.

MORE FIVE O'CLOCK STORIES, published by Benziger Bros., is a neat book containing no fewer than twenty-five stories and legends. If it is a legend, as legend it is offered and not as veritable history. The poetical legends are especially charming. There is no other class of reading, no matter of what kind, which affords such soothing balm to the mind as well-told tales of the old saints and the marvellous things piety or fancy attributes to them. They may bristle with exaggeration but "the perfect faith they depict and the nobility

of self sacrifice which forms the saints' claim upon Divine favour in all cases is a lesson that cannot fail to impress the mind with the full conviction of religion, even though it be conveyed only in the form of exaggeration or popular myth."

Among the Magazines.

The Northwest Review, the organ of the Catholics of Central Canada, has changed its name. It is now known as the *Central Catholic*. The change is made to harmonize with the changed conditions of the country. Geographically Manitoba, though hitherto considered north and west with respect to settled Canada, is no longer really so. The term North-West properly applies now to the territories north and west of the Saskatchewan province. Manitoba belongs to the great central valley of North America, as meteorologists call it; in fact, Winnipeg is the geographical centre of the North American continent. Hence the name "The Central Catholic" which presents the additional advantage of frankly stating its religious attitude. The organ takes the shape of an illustrated weekly of twelve folio pages. There will be no change of policy as the editor who furnished copy for eleven years, has been retained. It promises to furnish its readers in its editorial review of events and ideas, its specially prepared articles and its selected general reading matter, the standard by which to measure and estimate the significance and value of the social, political and religious movements of the time.

The September *Labour Gazette* describes industrial conditions as very active throughout Canada during August. At no period in the history of the Dominion was the demand for labor more pronounced. Railway construction operations increase in volume. The mining, lumbering and manufacturing industries are exceedingly busy, and transportation in all branches is very heavy, the tourist season being at its height. Wages have taken, in consequence of this condition, a strongly upward tendency in the case of farm laborers, railway construction employees and unskilled laborers. The cost of living has advanced. Butter, eggs, bacon and other farm produce were exceptionally high for the season. Owing to the dry weather there is a

milk and ice famine in Ottawa. Investigations were in progress in Toronto with a view to meeting the shortage of moderately priced houses for workmen.

Exchanges.

The new Business Manager began his term of office by putting the *Sanctum* to rights. Last year's litter is swept away, floors scrubbed, furniture dusted, ink-well replenished, stationary supplied, new paste ordered; and with elevated feet, we gazed at the sign conspicuously hung opposite the door: "This is our busy day." In answer to the notice "Chore-Boy Wanted" several Juniors gambol noisily into the quiet passage. We look them over severely. When we tell them "we want silence only, and little of that," and ask them to make use of the mat for their muddy boots, they turn regretfully away with the backward fling: "Say, wise Mike, is the REVIEW due to arrive soon?"

Left to the brooding silence and overcome by the afternoon heat and the weight of editorial cares, we sink into a deep revery. We come back to earth as the sun was sinking, at the sound of footsteps coming up the walk and pausing at our "chamber door." We catch the thud of a package dropping into the empty mail box. Rah! Rah! Rah! it is the *Bates Student*. Welcome, first visitor of the academic year! Mightily pleased are we with its quiet grey attire and twenty-eight pages of natty printed reading. A poem, an essay, two well-conceived stories, not to speak of Locals, describe the pleasure of the meeting.

A bell sounds somewhere. We rise politely as in comes our second visitor, tall, trim and dainty,—*St. Mary's Chimes*. For the next half-hour our poor head fairly buzzes under the terrific rapid fire of converse on subjects ranging from poetical to etiquetical. Deftly posed is the question: Do we want Tragedy or Comedy in our Novels! In Geo. Elliot's "Mill on the Floss" we discuss Maggie Tolliver ending her life in intense tragic gloom unrelieved by a ray of hope and sunshine, and we wonder if such should be a text-book placed in the hands of potential Maggies. Other authors of "decay

and decadence" are noticed as producing "the best selling books" of the moment. Dingy gloom permeates Mrs. Wharton's "House of Mirth." Mrs. Humphrey Ward in "The Marriage of William Ashe" allows Nemesis to descend in her usual unrelenting fashion on the offending parties, etc. Oh, please give us Comedy. "We have tragedy and moral unrest and sorrow enough around us without seeking for it in our novels."

Just as we were thinking that this world is a sad place, indeed, our attention was diverted by a third visitor: *The Notre Dame Scholastic*. This weekly caller, always with his quiet, even tone, bids us look at Francis Thompson. Here is a soul that has tasted the lees of adversity, yet gives to his readers, in poetic numbers, the message of heavenly hope and undying peace. He touches not the "problems" which defile; and he possesses the key solving the question that drives to despair skeptics in regard to supernatural belief and religion. We always say to this worthy exchange, "Glad to see you."

Priorum Temporum Flores.

Mr. Geo. O'Toole, last year's graduate, has donned the cassock and can be found across the street at Divinity Hall.

Friends of the O. U. A. A. will be glad to learn that Mr. Raphael Filiatreault, "Champeen" of many Autumns, is back to make his final studies and will again turn out with the Garnet and Grey.

Mr. James George, '06, Business Manager of the REVIEW for years past, called on his way to the Grand Seminary.

The Ottawa College contingent at the Queens Medical has been increased by the presence of Mr. William T. Kavanagh of last year's class.

The Gaelic Society loses one of its most active members in the person of its secretary, Mr. Thos. Tobin who has sailed for Belgium to take up Theology at Louvain.

Mr. William Kennedy, at present captain of Queen's Rugby team, was a welcome visitor here when on his way to Kingston.

When the "boys" in Garnet and Grey go to play ball in Toronto they will find Mr. William Derham, '06 there to greet them.

"Willie" is taking up a course of Technology in Toronto University.

Mr. George Bushey, of last year's 7th, continues his studies at Louvain. He has left his mark as a genial instructor in the Commercial.

Mr. Sloan, '06, late President of the U. O. A. A., has joined the Ottawa College "bunch" at Montreal Seminary.

Mr. Donat Collins, '09, is enrolled as law student in Manitoba University.

Charles Seguin, presiding officer last year of the Scientific Society, has entered at Osgoode Hall.

Among the "old boys" who dropped in on their way to Montreal Seminary were: J. V. Meagher, R. Halligan, J. Harrington, W. H. Dooner, D. Rheame, J. McDonald, W. T. Callaghan, A. Reynolds, A. Letang, M. O'Neil.

Mr. Henry Mauriel, recipient last June of a first-class commercial diploma, has secured a lucrative position in Provost & Allard's Wholesale Grocery, Ottawa.

Of last year's students, Messrs. J. A. Johnson, V. Guilefoyle, Gerald Dunne, A. McDonald, J. E. O'Keefe, are at McGill.

Mr. R. T. Byrnes, '05, is student of Law at Osgoode Hall.

With pleasure we hear of the return to our shores, of Rev. Michael Burns, '03, who has been rounding out his studies for the last three years in the Universities of Europe. Father Michael is stationed at St. Mary's Cathedral, Ogdensburg, and delivers lectures to the students of St. Mary's Academy in that city.

The REVIEW desires to congratulate the Rev. Donald R. McDonald, '89, on his recent promotion to the pastorate of Glen Nevis. His former parishioners of Finch and Chrysler, showed appreciation of his many years of ministry among them by an eloquent address and a valuable gift, presented to him on the occasion of his departure to his new field of labor. We join in their good wishes of many years of prosperity to the new Pastor of Glen Nevis.

During the opening week of September, we were favored with a visit from L. E. O. Payment, '92. Leo is a frequent and valued contributor of THE REVIEW. He renewed acquaintances among the lay professors and viewed the changes wrought in his *Alma Mater* by the erection of the new Arts Building. Mr. Payment is a married man and conducts an extensive law practice in the city of Quebec.

The Rev. Fathers Carriere and Brunet, both Ottawa College graduates, are co-laborers at the Basilica. The former is Spiritual Director of the School of Nurses at the General Hospital and Chaplain of Murray St Chapel. The latter, besides his duties as Secretary, conducts Retreats and Triduums.

It is with great pleasure we learn of the promotion, during the summer months, of Rev. John T. Meagher, '93, to the charge of the Kemptville parish. Father Meagher has shown marked ability in different posts as professor in Regiopolis College, curate at Brockville, and pastor in Madoc. The latest responsibility is a proof of the confidence which his Archbishop reposes in him. THE REVIEW wishes Rev. Father Meagher greater success, if possible, for the future.

Athletics.

The regular semi-annual meeting of the U. O. A. A. was held in the lecture hall of the Science building on the evening of Wednesday, the 19th. Pres. Jones called the meeting to order, and after the reading and adoption of the minutes of last meeting, in a few words outlined to the new-comers the aim and scope of the U. O. A. A. The next business was to elect officers to fill the vacancies on the executive caused by the departure of Messrs O'Neil and Johnston, 1st Vice-Pres and Treasurer respectively. For the first position Mr. G. P. McHugh was chosen and for that of Treasurer, Mr. J. E. McNeil. The latter's appointment caused another vacancies for which Mr. M. J. Smith was the choice. The executive as now constituted is:

President—C. J. Jones, '07.

1st Vice-President—G. P. McHugh, '09.

nd Vice President—G. Lamothe, '09.

Treasurer—J. E. McNeil, '07.

Corresponding Secretary—N. Bawlf, '09.

Recording Secretary—M. J. Smith, '09.

Councillors—L. Joron, '08, E. McCarthy, '09.

After the election of officers the President complimented the members on their choice of officers and exhorted all, not only the executive, but each and every member of the Association to work

harmoniously and energetically for the common end,—that of placing in the field the best possible team to represent the Garnet and Grey.

The Rev. Director, Fr. Fortier was enthusiastically received and his stirring words had a marked effect upon his listeners. With the customary V A. R., heartily given, the meeting was closed.

INTERCGLLEGIATE SCHEDULE — 1906.

Oct. 13—Queen's at Ottawa and McGill at Toronto.

Oct. 20—Ottawa at McGill and Toronto at Queens.

Oct. 27—McGill at Queen's and Ottawa at Toronto.

Nov. 3—Queen's at McGill and Toronto at Ottawa.

Nov. 10—Ottawa at Queen's and Toronto at McGill.

Nov. 17—Queen's at Toronto and McGill at Ottawa.

This year the prospects for a good team are indeed bright. It is safe to say, even at this date, that barring accidents, on the back division we will be unsurpassed. With Durocher, Bawlf, Joron, O'Neil and Marshall to choose from, there is little to fear in this respect. At least ten of last year's team will be again available, and though the line may be somewhat lighter than those of our opponents, still their knowledge of the game should supply this deficiency. But though prospects be bright, it is well not to expect too much from the team. Our confidence often leads to disappointment. With "King" Clancy to coach the men, and good material to work upon, there is every reason to hope for the best, but it must be remembered that the other Universities with their greater resources upon which to draw for material, are formidable opponents. However, we can rest assured that our team will do its best, that the executive will use every endeavor to place the strongest team possible in the field, and that the wearers of the Garnet and Grey must be seriously reckoned with in the disposition of the Championship.

Railbird—Don't you get tired answering, day by day, the same question about the prospects of the Team?

College Coach (waiting for a smart heel-out)—Awfully. Somebody is always asking me that one, you know.

At a meeting of the executive Mr. C. J. Jones was appointed

manager of the first fourteen, and Mr. George Costello of the second team.

Our old friend, Coach Clancy, will again handle the whistle and trainer Davis will see that the men are physically fit. The presence of these men in their respective capacities is a great asset to the team.

Last year the popularity of Intercollegiate football was eloquently attested by the large numbers who attended the games, not only in Ottawa, but in every city in which it was represented. Thus the public showed its approval of the style of play and of the clean and gentlemanly manner in which the games were contested. And the teams amply demonstrated that keen rivalry and strenuous contests are not incompatible with gentlemanly behaviour. In no case were the games marred by any exhibition of brutality. This is as it should be. The Universities are the natural custodians of our great fall sport, representing as they do the best features of it as of every other game, namely, amateurism and sport for the physical good that it affords. So long as the games are conducted as they were last year the public will continue to show its approval and support by attendance in large numbers. And, before leaving the subject, let us not forget that the best proof of the high class of ball played by the teams in our Union is the winning of the Canadian Championship by one of its representatives, Toronto 'Varsity, by their defeat of Rough Riders last season.

Of Local Interest.

The Seniors have been busy from the first day, registering, calling on professors old and new, furnishing their quarters, forming societies and electing officers therefor.

One of the first things done was the re-constitution of the editorial staff of THE REVIEW. The list of editors will be found at the head of the editorials. The able Director of last year, Rev. Dr. O'Boyle, being no longer in our midst, Rev. Thos. P. Murphy, '88, was appointed to the vacant position.

Theology and Science are united under one roof, the Ottawa Grand Seminary having been removed from Ottawa East to a wing

of the Scientific Department. Rev. Fr. Poli, D.D., the Director of the Seminary is also Vice-Rector of the University. The chair of Moral Theology is taken by Rev. Fr. Gavary, O.M.I., who for six years filled this position in the Grand Seminary of Notre-Dame de Lumiere, France, later on adding to academic successes by the laurels of many successful missions in Europe and America.

Rev. Fr. Fortier has been installed behind the desk of Senior Prefect. He is an old friend, more or less intimately connected with the students for years. He takes a lively interest in their welfare and knows their wants down to the ground. His presence will be a guarantee for the success of the football team. Father Fortier has able assistants in Rev. Fathers McGowan, Stanton and Finnigan.

The Reading Room Society, which went out of existence at the time of the fire, is once more re-organized. Quarters have been fitted up and papers and magazines have been subscribed. The following officers were elected to take charge :

President—J. E. McNeil, '07.

Sec.-Treasurer—H. Burns, '09.

Librarians—G. Costello, '09 ; J. Lajoie, '09 ; E. Courtoir, '09.

The annual spiritual retreat began on Monday, September 24th. During those three days of prayer and devout recollection the students put aside studies and all worldly preoccupations. The preachers of this pious exercise were Rev. Canon Sloan and Gavary. The eloquent Canon Sloan is an old graduate and a friend of the students. The students appreciated very much his words of instruction and counsel.

Rev. James P. Fallon, O.M.I., old student and graduate, and for years past the able Professor of English Literature, has been made Secretary of the University.

The Senior English Debating Society held its first meeting, Oct. the 3rd. The officers elected were :

President—J. E. McNeill, '07.

Vice President—W. H. Veilloux, '07.

Secretary—M. Doyle, '08.

Treasurer—G. Costello, '09.

Councillors—F. W. Hatch, '07 ; G. P. McHugh, '09.

The Chancellor's Visit.

On Thursday, the 4th inst., His Grace Archbishop Duhamel¹ paid his annual official visit to the University.

At 8.30 a.m. the students filed into St. Joseph's Church where the Solemn High Mass of the Holy Ghost was celebrated, His Grace assisting at the throne. At the conclusion of the Mass, addresses were presented to the distinguished visitor, one in French by T. J. Joron, and the other in English by J. McNeil. The English address was as follows :

To His Grace

The Most Reverend J. T. Duhamel.

Archbishop of Ottawa.

MAY IT PLEASE YOUR GRACE, —

We, the English-speaking students of the University of Ottawa, bid you a hearty welcome in our midst today. It is always a joyful event when Your Grace visits our beloved Institution, and why should it not be so? For we greet in you one who has, like us, passed through this home of learning, who, like us, claims the University for his Alma Mater and clings to Her with deep affection. But while the bonds of a common affection for our dear College binds us to Your Grace, and causes us to rejoice in your presence amongst us today, we do not forget that there are other reasons which make us glad of your visit.

We have in you, also, our Chief Pastor, the representative of the Vicar of Christ, and the honored Chancellor of the University. We know your zeal for the flock God has intrusted to your paternal care and we are aware in a measure of the many trials and cares this responsible position brings with it. We know best of all how deep an interest Your Grace takes in the students of Ottawa University and how anxious you are that they benefit to the fullest extent of the advantages offered them. For it is to us that your paternal heart turns with a particular predilection and we appreciate your affection and rejoice in the opportunity we now have in expressing our gratitude and our determination to prove worthy successors of yourself and the many distinguished men who have drunk, like we do today, out of the fountain of knowledge of which the University of Ottawa is the home.

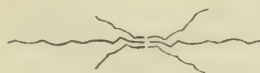
We see in your presence here today, an augury of the divine blessing. We draw from it hope and courage to work well and diligently during the year just begun in order that when we too shall have attained the goal for which we strive, and shall regretfully leave our College home, we shall be well prepared for the

more serious work of life—a work which with the means we now try to acquire, shall, we trust, be always in the path of duty and right.

Again, Your Grace, we bid you a most hearty welcome.

His Grace made a very happy reply, expressing the deep pleasure he felt in hearing the religious and filial sentiments expressed in the name of so imposing a body of young men. In earnest words he briefly unfolded the meaning of the text: "Teach me goodness and discipline and knowledge." (Ps. 118, 66.) His Grace sought to impress on the minds of his attentive hearers the necessity of preparing themselves now in their college days in a manner calculated to make them in after years worthy members of society and of the Church.

The Profession of Faith was then made by the professors with the usual solemnity, after which there was a holiday.



OBITUARY.

REV. EUGENE GROULX.

After an illness of five years, Reverend Eugene Groulx, vice-chancellor of the Archdiocese of Ottawa, passed to his reward, on the 18th of August last, at the age of 37 years.

By his death the Archdiocese loses one of its cleverest priests and the University of Ottawa, one of its most devoted alumni.

The deceased was bred and born in Ottawa, having received his baptism, first communion and priestly consecration in the parish of Notre Dame. His native parish was also the field of his labors. For ten years he exercised the holy ministry with a zeal and piety which will be long remembered by the parishioners of the Basilica.

It was at the Christian Brothers School of Notre-Dame (now LaSalle Academy) that he received his primary education. Noticing the brilliant talents of their young pupil, the Brothers advised his family to give him a classical education. He accordingly entered Ottawa College in 1881. As a college student young Groulx fulfilled

the expectations of his first teachers. His solid, sure, keen judgment, wonderful memory and, above all, untiring application to study assured his success in his classical studies. In 1889, he received with great distinction the degree of Bachelor of Arts. In September of the same year he entered the Ottawa Grand Seminary. After a thorough course of theology, he was ordained priest by His Grace Archbishop Duhamel, the 5th of March, 1893.

Father Groulx spent a year at St. Eugene as curate when he was then called to the Archbishop's palace to act as curate, as director of the men's congregation and, later on, as vice-chancellor of the Archdiocese. In these different functions the life of Father Groulx may be summarized in these words, "he was a priest," a true priest, a priest for souls and for the Divine Master whom he loved and served so well. Indifferent to the applause of the world, he did the work of God unostentatiously, his intimate friends and those who were the object of his priestly solicitude being the only witnesses of his good works and unbounded charity. God granted him but eleven years in the holy ministry; but how well those years were filled! "*Consummatus in brevi, explevit tempora multa*" are the words of Holy Writ which best characterized the life of this saintly priest.

Five years ago he was the victim of an accident to his knee while boarding a street car. The injury, which at first seemed insignificant, developed into tuberculosis. The young priest had to take to crutches and was forced to give up all outside ministry.

But this did not prevent him from attending to his other duties as vice-chancellor and confessor; and these he accomplished faithfully until a few months before his death.

In April last, the poor invalid's condition grew worse and he had to cease all work. Many prayers had been offered for his recovery, but it was becoming evident that God preferred calling to Himself this soul so ripe for heaven. He also had prayed for his own recovery with perseverance but had always submitted his will to the will of God. It was therefore easy for him to make generously the sacrifice of his life. His death was a fitting close to his saintly life. Fortified by the sacraments of Holy Church and by the blessing and prayers of his venerable archbishop, he breathed his last on Saturday, the 18th August.

The funeral took place on Monday, His Grace the Archbishop

singing the Mass of Requiem. Rev. F. Duhaut, O.M.I., one of the first teachers of Father Groulx at college, delivered the funeral sermon. His words in praise of the priest were listened to attentively by the large congregation present.

The mortal remains were laid to rest in the plot reserved for priests in the Notre-Dame cemetery—May his soul rest in peace.

Junior Department.

Juniors seem to feel no need of extending their holidays. At 8 a.m., precisely, on September 5th they were coming in their troops and companies. The old-timers soon had their names down on the register and their class-tickets safely stowed away in their vest pockets. The raw recruits took more time to get into the swim. A few "babies" might be found weeping and asking for "mamma," but the majority, the preliminaries over, take to the Campus and are at once absorbed in becoming future "Chainpeens" and practicing the college war-cry. There is a continual, excited scramble for the elusive football, varied by the most wonderful punts and drop-kicks.

No time was to be lost in organizing for the Fall. The first rainy day the members of the Junior Athletic Association who had cashed in to the treasurer, assembled to elect officers. Vociferous cheering greeted the announcement of the vote as follows:—

President.—M. Rousseau.

1st Vice-President.—T. Smith.

Secretary.—T. Chantal.

Treasurer.—A. Legris.

Councillors.—O. Sauvé ; R. Robillard ; J. Simard.

Amid tremendous excitement the President rendered thanks for the honor and responsibility placed in him. Rev. Fr. Turcotte, the Prefect, added a few words of encouragement. As there are but a few gaps in last year's team and as the material to fill them is very good, there will be keen rivalry for the places.■

The Juniors, though very zealous for the games, realize that

their books are not to be neglected. The chief end of being at college, they are aware, is to study. "Out on the campus, all recreation, in class and study, all application" is their motto. Those who combine the two wisely, succeed.

A Junior was seen the other day in the Reading-Room intently pouring over a small piece of paper. He explained that his parents had given him the following rhiming rules on table-manners to learn by heart before he should receive more pocket-money :—

In silence I must take my seat,
And give God thanks before I eat ;
Must for my food in patience wait
Till I am asked to hand my plate ;
I must not scold, nor whine, nor pout,
Nor move my chair nor plate about ;
With knife, or fork, or napkin ring
I must not play—nor must I sing ;
I must not speak a useless word—
For children must be seen—not heard ;
I must not talk about my food,
Nor fret if I don't think it good ;
My mouth with food I must not crowd,
Nor while I'm eating speak aloud ;
Must turn my head to cough or sneeze,
And when I ask, say "if you please ;"
The tablecloth I must not spoil,
Nor with my food my fingers soil ;
Must keep my seat when I have done,
Nor round the table sport or run ;
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above
In praise for all His wondrous love.



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Why Grieve?

Struck in life's rosy promise, the child sinks low
Fast nears the unknown eternal shore ;
In vain these tears, in vain the anguished prayer—
The parents' rending grief—naught now avails
To stay the march of Death's grim empire :
His seal is there, set 'gainst the day of doom—
The listless hanging hand, the bosom's tremulous fall,
The fevered eyes' unconscious fading glow.

Why is this young life's harvest garnered now ?
Ere yet the childish mind, in knowledge formed
And faculties refined, has come to know
His high estate—man's kingship in the world ?
Or felt that longing of the soul, unfed by aught of earth—
The hunger for God and immortality ?
Ere yet the virtues gained and merits won
By years of labored pain, had fit him more for rest ?

Ah! In that last long breath what deep repose!
 Upon the still, white brow, the parting soul
 Has stamped the image of its glad release:
 No shadow there, no longing, no regret,
 No wish on earth to strive with trial and care—
 Sweet child! Who knows, had you lived long
 Or passion's lures or freedom's fancy wild
 Had snatched from you this lasting peace and joy!

M. S. '03,

The Early Bird.



VERY bad weather! A cold, raw morning! Here I am, half asleep at work. Lovely work, balancing Mr. Gilford's books. Page upon page, I check off; column after column of a scrawl barely decipherable. Heigho! ten dollars is a huge sum for a purse like mine. Confound it! Figures, figures, nothing but figures! They seem to be dancing a jig now. Brur-r-r! How infernal cold! The wind blows and my attic window rattles. I have a mind to bundle into the fire these cursed accounts.

"Hah! the door-bell peals. Who braves such weather and before seven, too? Not the high and wealthy, snug in their beds while I am toiling at this early hour without fire and breakfast.

"Ring! Ring! What outrageous persistence! Does he imagine, whoever he is, that I am going to open my door and disclose my poverty. I was once prosperous and my father rode in his coach! No, I won't admit anyone.

"Listen to that racket! The tenement from the roof down will be roused and cursing me. I might open, but not now. Time is money. Mr. Gilford, the crusty old curmudgeon, is at this moment, fuming for his books.

"There! silence at last! Patience rewarded! A violent man, in my place, would spring out, throttle the intruder, shove him down stairs and throw him into the street."

The lone individual, thus talking to himself, chuckled at his own

remarks ; pathetic merriment, contrasted with those thin, drawn features, and with the bareness of his belongings. His attic contained a broken table, crowded with inkstand and account-books ; a chair, stool, rusty stove and bedstead.

Gerald Benston was twenty-seven. For the last decade he had known the uses of adversity. The restless grey eye, high forehead, wavy light hair seemed to betray the shallow character, did not the firm lines about the mouth betoken the man of sacrifice. As a matter of fact, Gerald devoted his whole energy to the welfare and happiness of a sister, Kathleen, some eighteen years his junior.

Gerald's father, once rich, had fallen into dissolute habits and at his death left his family all but penniless. Though young and equipped with only the smattering of knowledge the village-school afforded, Gerald left home to seek fortune in Chicago. To one of his inexperience and sanguine temperament, it seemed a small matter to get rich. Alas ! how his bright dreams dissolved before the stern reality. Too proud to complain and too generous to grieve his mother, he accepted his lot, and, in his letters spoke only of his prospects. God alone knows what it cost him to scrape together the small sums he regularly remitted to his mother.

In two years, he was summoned home. His mother, broken-hearted and worn-out, was dying. With her last breath, she besought Gerald to care for Kathleen, then hardly three years old.

"She shall not know want" was Gerald's promise.

He kept his promise. Kathleen went to a convent-school. Her brother would visit her in faultless attire, for the hire of which he slaved and famished for days after.

The child's fondness for her brother was touching and she showed it in curiously artful ways. By-and-by, when she graduated, she would keep house for him she often declared ; she often declared she would brighten his lonely fireside by her presence. "But you never take me home Miss Fleming does ; and it is so enjoyable to go with her that I do not like to come back to my school."

"Ah, the house of a bachelor is too dreary for a little girl," Gerald would answer. And if a tear would glisten for a moment on her lashes it soon disappeared as smiles returned to her features.

Miss Fleming was a governess giving some lessons in the convent, and Kathleen was one of her pupils. One day, Gerald met

teacher and pupil. Kathleen insisted on an introduction, little reckoning the result to her brother's peace of mind. Henceforth, Gerald was disturbed by hopeless dreams. There was the pledge made to his dying mother to care for Kathleen ; and his extreme poverty. He could ask no woman to share his lot. The determination did not, however, prevent the image of the kind and thoughtful teacher from haunting his thoughts, driving him to desperation.

So stood things with our hero on this wintry morning. As the door-bell ceased ringing, Gerald plunged grimly into his work. After a while there was another clatter:

"Is that fellow drunk or crazy ! The whole place will be alarmed ! Quiet again ! I am glad he's gone. Doubtless it is some one looking for Gilford to pawn spoons, rusty pistols or such like articles. Or it may be a bazaar-worker. Heavens ! if I should be offered tickets."

And Gerald laughed outright as he glanced about his poor apartment. What did he care if Kathleen wanted nothing. That consoled him.

It was time to open the shop. Slipping on his coat and making sure no visitor was without, Gerald started down the stairs. "Here he is !" was the greeting of a small crowd at the open door out in the wind-swept street. "Why it is he !" exclaimed the landlord who had been proclaiming his lodger surely dead in his room, since the knocker did not arouse him. Gerald's timely appearance prevented the breaking-in of his room door. One stranger, who remained after the crowd dispersed, bowed and offered excuses.

"I am an early bird and so are you. What about the worm, ha ! ha ! We have him. Here is my card, I have some important business to settle with you at my office.

The card's superscription was : Mr. J. J. Barram, Barrister, 7 State street.

"What can the lawyer want ? More of father's debts I suppose ? Or a bill overlooked at my mother's death ?

Gerald was unfitted for work that day. At his repeated mistakes and abstractions Mr. Gilford scolded unmercifully, finally losing patience and giving him a curt dismissal. Gerald could not feel sorry. The work was not congenial and the salary insufficient. Yet he would submit to the impositions of a dozen Gilfords rather than impair his sister's dowry.

A small legacy had been left Kathleen by her mother (Gerald's having been swallowed up in payment of his father's debts.) By careful investment the bequest had grown, Gerald having borne the expenses of the girl's education. If he could place her well when she quitted school, he would be free to plan his own future. Mr. Barram, perhaps, would find him a position. Luckily he had neglected none of his studies during those years of toil and had qualified for higher things. In thinking of the future he forgot the present: Kathleen's sweet visage rose before his mental vision and beside it another fond and thoughtful. But the thought of his father's debts broke in upon the roivings of his fancy and woke him to action.

"Please be seated, Mr. Benston" said Mr. Barram some time later in his private office. "You have living relatives——?"

"A widowed aunt; an uncle who left home when I was little. We think him dead."

"Yes, yes," returned the lawyer. "Here is the certificate of his demise two months ago. And here is his will by the term of which you are the sole heir. He kept well posted as to your life of secret sacrifice and devotion to others. He appreciated your worth and your honesty. Let me congratulate you, you are a rich man."

The shock nearly killed Gerald but he recovered. He has now his own home where he lives modestly but comfortably. With him resides Kathleen, joyous as ever. She is reading to her teacher, formerly Miss Fleming, at present Mrs. Gerald Benston.

'06 & '07.

A Novel with a Purpose.

In an exhaustive review of Mrs. Wilfrid Ward's new novel, "Out of Due Time," the *Casket* does its readers a great service—one of many. The book is an ambitious attempt to explain the painful regularity with which some Catholic writers get into trouble with their ecclesiastical authorities. Mrs. Ward proposes to be true to her Church while doing what she can for her progressive friends. It is plainly an instance of "men treading when angels fear to venture," as our esteemed contemporary down by the sea abundantly demonstrates.

"The novel in question, is in its scope, apologetic. It is a plea for the new learning and, as its name implies, a prophesy of its ultimate triumph. As a tale it is too much out of the beaten way of life ever to become popular. It is written for the cultured few. The story is of a French Count who falls prey to the intellectual unrest of the age and is filled with conceit of his own powers; his sister, pious but whimsical, and wholly wrapped up in her brother; an English disciple of the Count, tossed by the same winds of doctrine, but carrying more mental ballast. He is, or fancies himself to be, in love with the Count's sister. Then, there is a slip of an English girl, unschooled in the ways of life, who loves the disciple but gets herself engaged in an affair of the intellect rather than of the heart with his unemotional and imperious master. With these as its main supports, the purpose of the book works itself out through a somewhat tangled skein of theological discussion. The style is that of a woman of culture, but mere style counts for little in an age when almost every one writes well. In literary finish and dramatic power the author of "Out of Due Time" falls below her more distinguished namesake, Mrs. Humphry Ward. But her stories have the sweet savour of Catholic purity while those of the older woman smack of the vices of the 'Smart Set' and of late too often, like the Dane's offense, are rank and smell to heaven. Our main concern however, is with the argument of the book, not with its merits or demerits from a literary or artistic point of view.

"There is little of philosophy in the books before us, and that little un-Catholic. The philosophy of the schools, which is the philosophy of the greatest intellects of ancient Greece's purged of its errors, appears to be regarded by the author, or rather by her mentor, as out-of-date. With the dilettantes who frequent London drawing-rooms, Kant and Hegel are, it would seem, prime favorites; they must needs import mist from Germany, as if there were not fog enough for them in the city on the Thames! We can well believe that the slip of an English girl experienced "wonderful mental sensations" when the Count talked to her "for three mortal hours" of Kant and Hegel, and Comte. The more hazy the mental atmosphere becomes, the more indistinct the sensation and the better fitted to excite wonder. *Omne ignotum pro magnifico*—*Everything unknown is something grand*. George Sutcliffe, the Count's English disciple,

says of him : " His combination of philosophic thought with really considerable knowledge in history and exegesis gives him great power " The " philosophic thought " is a blend of Kant and Hegel and Comte. With such philosophy to poison the springs of thought in his soul, it is little wonder that the Count's faith should wither away and die.

" The theory of organic evolution has been extended to the domain of theology and it is assumed that the whole body of christian doctrine slowly evolved from a few germs sowed by the Apostles. Organic evolution involves the transformation of species, and after the analogy of this, doctrinal evolution is regarded as involving a transformation of ideas or forms of thought. Such men as Kant, and Hegel, and Darwin are considered to have introduced new forms of thought in science and in philosophy or, in the high-sounding language of the day, to have ' revolutionized thought,' and Catholic scholars who pride themselves on being " in the foremost files of modern progress keep warning us that we must move with the times, that the period through which we are passing is one of transition, that the Church must accomodate herself to the new ideas, that the existing theology on such subjects, especially of creation and the inspiration of the scripture, may have been very well in time going before but is now outworn and in sore need of a thorough overhauling. But the Church holds fast, as she has held fast, by her principle of *Nihil innovetur—Let there be no innovation*. Development of doctrine along the lines of traditionnal teaching she admits and affirms ; evolution of doctrine, in the modern sense, she never can admit, for the simple reason that the truths which she is commissioned to teach, while capable of growth, are not capable of change. And if it be objected that there can be no growth without change, it may be answered that strictly speaking, it is not the truth that grows, but the intellect of the Church that has an ever widening vision of the truth in all its bearings.

After showing that there are in this book clear traces of this mischievous theory of doctrinal evolution, the reviewer deals with a remarkable statement on page 224 " that errors of fact may exist in Scripture and it is added : There are not errors in God's Word but current ideas incorporated—the *Communis sermo*—to use the phrase used in later years by Leo XIII. The Pope does indeed declare


that, while the Fathers, in commenting on passages where physical matters occurred, have sometimes expressed the ideas of their times and thus made statements which in these days have been abandoned as incorrect, on the other hand 'those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the catholic notion of inspiration or make God the author of such errors.' As to 'Sermo communis' or 'ordinary speech,' he says, 'Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way, the sacred writers, as the Angelic writer also reminds us, 'went by what sensibly appeared' or put down what God, speaking to men, signified, in the way men could understand and were accustomed to. Had the author weighed what the Pope said about this 'Sermo communis' she would never have made her favorite character, George Sutcliffe, pen the statement, 'no one now believes in the literal truth of Joshua's account of the sun standing still.' The fact is that every one who believes at all in that account, believes in the literal truth of it. The literal truth is the truth of ordinary speech in its primary and proper sense and the Pope reminds us that in this sense ordinary speech 'describes what comes under the senses.' What came under the senses of Joshua and those that were with him was the sun standing for many hours together at one point in the heavens, and he did but describe literally and faithfully what he witnessed. It is no figure of speech, neither is it a fiction that the sun rises or that the sun sets; it is no literal description of a phenomenon as it appears to the senses. The author confounds 'literal truth' with 'scientific truth.' It is the literal truth that to the ordinary eye, the sun is no larger than the dial of a clock and the stars are mere specks of light in the firmament; how far the sensible appearance is from the scientific truth let astronomers tell. But of what really happened when the sun was seen to stand still, those who saw it knew as much as we do—and that is just nothing at all.

There is more in this able review to explain and support these positions but we have sufficient to see the drift of the book. We agree that the culture, the refinement, and what is vastly more, the ardent faith and tender piety of the author, are unquestioned. Not so the theology. We also think that the discussion of grave theological ques-

tions by a woman is now, and always will be, out of due time. *Ne sutor ultra crepidam*—the novelist should stick to novel-writing and the woman should give theology a wide berth.



Literature : Its Claims and its Rewards.

“O man can serve two masters.” Nor can any man devote himself, body, mind and soul, to getting on, and hope to attain true refinement or a taste for literature, in any real sense of the word. Least of all may he hope to do any worthy work in the literary field. Literature is a jealous mistress, and not tolerant of rivals. To her occasional, dilettante lovers, she shows scant favours.

It is in this respect that the Cisatlantic spirit of dollar-worship is inimical to true culture, to all real refinement. “The love of money is the root of all evil.” That is no mere theological dictum, having no reference to man's lower life, but is true morally and intellectually, as well as spiritually. It blunts the sensibilities, coarsens every fibre. The money-maker has no leisure for less paying occupations ; the rich are consumers rather than producers of literature. The goddess must be wooed for herself alone.

It is not easy for one born in another land, the land of leisured classes, of ancient universities, to make comments on the literary conditions of his all-too-kindly hosts. Yet Canada stands, visibly, at a parting of the ways. She may follow which of two paths she will ; that of Mammon, in the footsteps of her southern neighbour ; or that of Literature and Art, after the examples of those three lands whence the best of her sons have come ; France, Ireland, Britain ; the homes of three great world literatures, three great literary traditions.

Herein, it may be hoped, the revival of Ireland's ancient speech, the renewed study of her ancient literary treasures, will have results not, hitherto, largely counted on, if only in leading Ireland's sons and daughters into a realm where Mammon has no place, nor is art

prized in proportion to its success. Yet since Literature, like Faith, is for all races and for all time, the study of their own should lead Irishmen to that of France, and of Britain, to a love of all Literature.

For, in truth, to gaze too long on the sun of Mammon, blinds the eyes of a man's soul to the true proportion of things, distorts his mental vision. In no land is this more evident than in the Great Republic, since in no land is mediocrity more successful in passing as genius. *Au pays des aveugles le borgne est roi.* The man—or or woman—whose books are “among the best sellers” is he—or she—who has “succeeded in literature.

Nor is this all. In no land is “insularity” more blatant than in the States. The Britisher, indeed, is supposed to be pre-eminent in this respect. As regards many things, he is; as regards literature, he is not, as no man is more ready to admit merit in the literature of other nations, few, possibly, better able to judge of it. In this he is brother to the Frenchman; a freeman of the True Republic of Letters. In this, again, Canada must make choice between the treasures of three literatures and the glitter of success.

The matter, however, is of nearer application to the Canadian Catholic, of English speech especially, than he is, probably, aware. The three great literatures named are, at least, Christian, which is more than can be said of American. English literature, if not Catholic, at least Christian, all, that is, that can be truly called literature. And, apart always from what it owes to the Classics—which is much—it owes most, as was said of John Bright, to Shakespeare and the English Bible.

To the Canadian Catholic, then, the matter presents itself as something due, not to his Country's literature alone, but to his Faith. The standard of Catholic literature, Cis—and Transatlantic, is, notoriously, lower than it should be, since all pre-reformation, all Elizabethan literature—*teste* Carlyle—belongs, of right, to the Church; in which sense, too, and a very real one, the English Bible is hers, as well, since the English Bible is but the flower of an age which began with Shakespeare and ended with Milton.

Why, then, does Catholic literature compare unfavourably with non-Catholic? Persecution, doubtless, has much to answer for, but there has been, practically, no persecution for the space of two generations, or more. Is it not, possibly, because we have been, so to speak, insular in our very Catholicism; have been content that our literature should be orthodox and pious, without demanding that it should really be literature? Whence, otherwise, the ordinary Protestant's semi-contemptuous verdict: "Very good indeed—for a Catholic work"?

Is it not time that we should insist that what is Catholic should, at the same time, be the best possible? Nor is there any better time than the present, if Canada that is, is to have any voice or share in a work which is to place the Church before the English-speaking world; to be the latest, best-weighed message of English-speaking Catholics to the generation amongwhom they live. If Canada is to have any voice, or share, and who has a better right to both, Britain herself excepted? It is well to tread warily, in such a path as this, for, in good sooth, if we have touchy neighbors, fully, perhaps over-conscious of their own importance, we, on our side, are not wholly free from similar failings. Yet, since success, its selling qualities, in fact, is the test of this, as of all other American undertakings, Canadians have, it would seem, the best and most practical of claims to fair play—the claim of the dollar.

It is well to tread warily, and to speak advisedly. The writer of a recent article may, possibly, have let righteous zeal for truth and accuracy run away with him. If so, he had plenty of excuse. Two facts, however, stand out very clearly. First, that the work is meant for *English-speaking* Catholics. It would, therefore, have been no slight to our French fellow-citizens, if the article on Canada had been written by an Irish Canadian. It was a slight to all English-speaking Canadians that it should have been written by a French Canadian, however able: a slight all the more marked, and none the less curious, in view of the proportion of Irish-Americans on the editorial staff.

The second fact merits passing notice. Editors, it has been said, develop all the worst faults of the literary character, which pro-

bably, holds true of the American editors, even under American-Catholic literary standards. Yet even editors, while preserving their high dignity, might, one would think, condescend to receive enlightenment on points not likely to come within the scope of their wide knowledge. The American has so large a country to be proud of that he may be excused if he ignores all others, most of all one obstinately blind to its manifest destiny of absorption into the greatest of all Great Republics. In the meantime, however, the said editors' concern is to sell their work in the benighted land referred to. As a mere business proposition, therefore, they should "humour Canadian prejudices," and, if they know nothing about Canada—as how should they?—make enquiries.

Work of this nature needs however to be not only accurate, but literary as well, a requirement not easy of fulfilment where success is the sole standard of merit. Yet, paradoxically, the dollar argument may avail here, also, and success depend not less on literary merit than on accuracy. That such a standard is not unattainable is to be seen in the case of the *Britannica*. Is there any valid reason why a Catholic Encyclopædia should have less literary excellence? Are we to confess ourselves less hopelessly inferior to those outside the Church in all matters save that in which we cannot but excel—theological accuracy? Let English-speaking Catholics decide.

BEATUS, O S. B.



THREE THINGS.



Three Things are Great—
Conscience, and Will,
And Courage, to Fulfil
The Duties they Create.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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Our Students are requested to patronize our Advertisers.

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No. II.

A WORD TO THE DEBATERS.

The Debating Society has inaugurated its season's work and is out to do things. The Society is open to all the students of the University course. No pains have been spared by the committee to make the sessions attractive. It must be borne in mind that this organization, being for purely intellectual ends, lacks those external aids to enthusiasm which the Athletic Association offers the student. Consequently members should stimulate their energy by strong purpose and good will, based on the following considerations. Every student, from the mere fact that he is a "college man", will be expected in after life to acquit himself with credit, if called upon to speak in public. The art of speaking, while pre-supposing certain innate qualities, is one mainly acquired by constant and painstaking practice. This is in a special degree true of the art of debating, since this requires that a man should have an easy and graceful

delivery, lucid and logical thought, the quasi-intuitive faculty of quickly exposing the weak points of an opponent's argument while emphasizing the strong features of his own. The members are therefore earnestly urged to accept promptly all debates offered by the committee and to take part as often as possible in the general discussion which follows each session. To content oneself with reading his paper, is to defeat the aim of the debate; arguments should all be committed to memory. The debater should have a reasonably good knowledge of the subject which he attempts to discuss. His language should be clear, eloquent, forcible, and, since elevation of language denotes elevation of thought, he should never descend into trivialities. It is important, also, to bear in mind, that while facts move the intellect, sentiment alone stirs the soul. Special attention should be paid to delivery. Pronunciation, pose and gesture, must be scrupulously correct. Many a fine speech is spoiled through neglect of these points. All this makes it imperative that anyone, wishing to become a good speaker, should by frequent drills, have occasion to test his powers and correct his faults. The Debating Society offers exceptional opportunities of doing so, and deserves the hearty co-operation of the student body. It is to be hoped that this will be a record year in membership, attendance and enthusiasm; and that all will put forth their best efforts to place a champion-ship team in the Inter-University Debating League.

SCRAP - BOOKS AND NOTE - BOOKS.

A famous writer tells us that he was accustomed to keep note-books in which he jotted down the titles of the works that he read and in which he made references to the parts that struck him as valuable. These note-books, when filled, were carefully indexed and put away for future use. In the *Catholic Register*, in those interesting reminiscences of the "Topics of Old Timer," we notice something similar in the way of scrap-books. We read that "one of the most prominent Irishmen of Chicago and one of the best known in the United States is Mr. William J. Onahan, who has now resided over fifty years in that city, and has

participated in many events there and filled many positions of responsibility and trust. In some respects he is a good deal similar to Mr. Matthew Teefy of Richmond Hill as he is of a literary turn of mind and likes to preserve records of events transpiring in his life-time and it has been said that the history of the United States could be written out of scrap-books that he has made. He once exhibited to me a number of those scrap-books, all alike, and put together with a uniformity that was remarkable. It is thus Mr. Teefy has been able to preserve a great many old newspapers and documents." In this day of countless newspapers, many a valuable literary morsel, consigned to the ephemeral form of communication, is lost unless clipped by the industrious student and put away between durable covers. A collection, secured according to this plan with some degree of judgment, will grow more valuable with time. Moreover, the efficient scholar, in the course of elucidating his texts, or of preparing his debates and scientific articles, refers to a large number of books. His attention is necessarily drawn to a multitude of things which will slip away again if there is nothing to aid the memory. Why should he not carry a note book with an alphabetical index? In its pages he might enter at least a brief note regarding what he deems important and desires to remember, at the letter beginning the most prominent name or word connected with it. If he is unable to put down the exact item he can, at any rate, indicate where he found it. The amount of time saved by this habit as he grows older, will enable a man to read a great many excellent books. To seek in vain a bit of information is not only extremely irritating but it is exceedingly wasteful of time.

NEW OBLATE SUPERIOR GENERAL.

Auguste de Lavillardiere, member of a noble French family, was born in 1844 in Verdun on the Meuse. He entered the Congregation of the Oblats of Mary Immaculate in 1867. In 1871 he was ordained priest. As a missionary he showed brilliancy and energy. When he became Superior of the Oblats community at Lyons he gave evidence of great administrative ability. After six years he was appointed Provincial. When his term in this office expired he returned to the

missions. In every position that he was called to, Father Lavillardiére distinguished himself by his genuine religious spirit and his zeal for religion while his fame as an orator spread throughout that part of France which has been the field of his fruitful labors. He has long been regarded as one of the foremost members of the Oblate Order, and at two former elections he received a large number of votes for the office to which he is now elevated.

DUTY AT ELECTION.

Attention has been lately turned towards our manner of electing our parliamentary representatives by the scandalous revelations made in several law courts. While all, as students, take an indirect part in working for the welfare of our young country, many of us are qualified to cast votes. For these we may reproduce the judicious advice tendered recently by the *Catholic Standard* and *Times* to the voters of the United States. Practically similar conditions obtain here. Especially when all the issues have been clearly defined, and when "no attempt, as there was twelve months ago, has been made to inject the virus or religious bias into the contest, there is no reason why a Catholic paper should do more than remind Catholic voters that, to whatever political party they may belong, they are bound to cast an honest vote according to their conscientious estimate of the issues and the men who seek their suffrages. Their right to vote is the highest privilege of the citizen, and as Catholics they should reject with scorn any endeavor to make that privilege a matter of sale or barter. Such a course is not only base from a civic point of view, but sinful from the religious point of view. They are bound to refrain from bribery as well as reject as insult the offer of a bribe. The highest interests of the country are entrusted to their decision, and a solemn responsibility rests upon them that they shall acquit themselves as upright citizens of a great free State wherein their religion flourishes mightily because of the perfect freedom accorded it by the Constitution. This is all that need be said—all that can, indeed, be said—by a non-partisan counsellor."



Book Review.

Moray's Outlines of Ancient History. *American Book Company, New York. Price \$1.50.*

This book is a one volume course in Ancient History. The matter is so arranged as to indicate the historical relations of the countries treated and the contributions which each has made to the progress of mankind. The topical method of treatment is followed throughout. The numerous illustrations are of a high order of merit.

Charlie Chittywick. By Rev. David Bearue S.J. *Benziger Brothers, New York. Price 85 cents net.*

This story has one defect, of being unpleasantly polemical in places. What need is there to irritate people that you catch on the wrong side of an argument ; they become illiberal and they refuse to recognize rights they might be otherwise disposed to respect. Charlie Chittywick is introduced as an almost confirmed loafer and vagabond rendered such largely by the atmosphere of a home in which social pretensions combine with shiftles shabits. In Charlie, however, little Freddy Armstrong, with the unfailing insight of a child, finds good traits and is irresistably drawn to him in friendship; so are the Lethers in their charitable simplicity. On Freddy this attraction later reacts with wonderful results. From his first slight act of goodness the loafer becomes a hero. We realize that God watches over him as He does over us all, ready with every small effort on our part to help us forward. See what strength He gives the lad when he is once resolved to amend and to escape the dangers which environ him ; how He rewards him beyond his expectations when he obeys the Divine Law rather than the evil behests of his parents. His trials are great but his resolution and God's grace are greater. Freddy's trials are equally as severe or severer, than

Charlie's but as he says : " God offered us a grace " and " we took it." We would be quite happy to kneel with Charlie at the young priest's feet for a good-night blessing.

Little Folks' Annual. *Benziger Brothers, New York. Price 10 cents.*

This is a deservedly popular little book, got up with a good deal of taste. The beautiful illustrations are, for the most part copies of the classics. The first twelve pages give a neat calendar of festivals, each page decorated with a vignette representing a mystery in the lives of our Lord and His Blessed Mother. The remainder is taken up with good reading in prose and verse.

Among the Magazines.

It is with some diffidence that the editor of this department assumes his present position. He feels that, on account of his youth and inexperience, he may seem presumptuous in venturing to make reflections and pass judgments on the output of the pens of old and well tried writers. He realizes that his path is thorny and difficult that his proper character should be one of a spectator viewing the work of experts. Indeed the editor is inclined to believe that most of his difficulties would be eliminated, if he were able to content himself with the modest but safe role of a disciple, anxious to appreciate and study those who have qualified to be his masters. In fact there is hardly time to find fault. There is barely leisure to peruse and digest properly the excellent reading to be found in our magazines, yet we are convinced it is important to read our magazines and assimilate their contents; by them, chiefly, we are put in touch with the latest positions taken by Catholic thought.

Most venerable of them all in point of history though youthful in tone and treatment, is the *Catholic World*. As usual we find numerous articles from gifted authors. "Irrational Rationalism" contains deductions that well deserve the attention of students of philosophy. "Gregorian Music" is a further contribution on a topic of perennial interest since the accession of Pius X. Other articles of note are

"Neapolitan Sketches", and "The Seven Churches of Clonmacnoise."

Another great favorite with Catholic readers is the weekly *Ave Maria*. While less philosophical, perhaps, than its New York contemporary, the Notre Dame periodical never fails to attract the public by most timely articles dealing with religious and historical questions—all betraying the most careful workmanship and possessing a most delicate literary flavor. Its stories are numerous and excellent, from the viewpoint of conception, doctrine and style.

Boston, the centre of New England culture, is worthily represented by *Donahoe's*. The opening article in the October number is "St. Genevieve in Art." It is splendidly illustrated by twelve full page plates. "Monsignor Vaughan and His Family" treats of the great English family of which Cardinal Vaughan, Mgr. John S. Vaughan and Father Bernard Vaughan are members. Rev. John Talbot Smith writes of the outlook of the stage for the coming season. Among the poems we notice "The Death of Oscar" by Rev. Jas. W. Dollard. Question Box, Book Reviews, and People in Print departments are filled with timely matter.

The Messenger, for the encyclopedic information with which its pages are replete, occupies a place of its own. In "The Religious Press of Russia" we get some idea of the immense literary activity attained by the subjects of the Czar. Professors will be interested, we think, in the article entitled "The Teacher of Classical Literature." "The Basis of Reunion" is brief but to the point. "The Chronicle," embracing home and foreign news, acquaints the public with the current events of the world.

Exchanges.

Our esteemed contemporary, *The Collegian*, assumes as watchword, Matthew Arnold's definition of criticism—a "disinterested endeavor to learn, and propagate the best that is known and thought in the world," and what is more, it is likely to live up to it. So we judge from three remarkable articles, "Political Honesty," "Social

ism, a Mere Theory," and "Public Conscience." Under the titles, "The Trusts," "Our Foes," "Fate," musings in verse are given on subjects graver than most of our exchanges attempt. For those who prefer the lighter vein, there is a 'thrilling' hunt story. By the way the editor does not support Mr. Roosevelt's effort at spelling-reform.

We have already on our table two numbers of the *Young Eagle*. Like most of the convent-papers it is ably edited. The article, "Blessed Little Sister Imelda," affords us delightful spiritual reading. We return with renewed appreciation to the stories of "Eppie," in Silas Marner, and "The Princess" of Tennyson. There is a profusion of nature verse as may be seen from the titles "Rose vs. Lily," "A Violet," "The Dandelion," etc. The characters of several women noted in history, such as Joan of Arc, Margaret of Anjou, Marie Antoinette are carefully studied.

From the *Bethany Messenger* we cull these stanzas:

The walk and the talk of the students
 At morning and eve;
 The bluff and the bosh and the banter
 That please and aggrieve;

O these are the things we remember,
 That haunt us and call
 The souls of us back at the coming
 And fading of fall!

Thy truth in our memory dearest
 Bethania, we claim!
 We pause and look back at the merest
 Soft sound of thy name!

In the *Academic Herald* we find the following:

Foot-ball—A system of manslaughter very fashionable with boys, especially boy students. (From the Latin) "footipus," meaning "put the boots to him," and "ballona," meaning "up in the air," or "who hit me with an East Side five-story tenement house?"

A body of college students surrounded by ambulances. For instance:

Sing a song of foot-ball,
Pockets full of salve;
Four and twenty legs,
All punctured at the calve.
Captain in the hospital,
Full-back in the soup,
Twenty-seven faces broken
In the group
T. H. H. and St. John,
Punched around the ring;
When the war was over,
The boys began to sing,
Raw! Raw! Raw!
Raw! Raw! Raw!

Priorum Temporum Flores.

Ottawa College has sixteen representatives at the Grand Seminary of Montreal.

The Rev. John T. Hanley, '98, of Toledo, was in town on business a short time ago and payed a welcomed visit to Alma Mater,

It is with pleasure we learn of the coming ordination to the priesthood of two old graduates of Ottawa College, Rev. Joseph McDonald and Rev. Richard Carey, both of the class of '03.

Rev. Father Wm. F. McCullough, '01, who was obliged, a little over a year ago to retire from the staff of University professors on account of ill-health, has found the genial climate of the Pacific coast province quite invigorating. He is now editor of the "British Columbia Record," an able Catholic monthly of the New Westminster diocese.

The classes of '02 and '03 will have fourteen priests, seven belonging to the Oblate Order of Mary Immaculate and seven in the rank of the secular clergy.

Dr. Brunelle and Mr. Cavanagh of Lowell, both former Ottawa College students, and taking an active part in the athletics of their time, made a trip from Montreal to see College win from Queens.

On the 30th of October, the very Rev. Canon Sloan '73 celebrated the 25th anniversary of his ordination to the priesthood. "THE REVIEW" joins with the good people of St. Bridget's in wishing the Rev. Canon many more years of active service in the Vineyard.

Deep sympathy is felt for Rev. Thos. P. Fay of Farrelton, in the death of his mother on Oct. 26th. The funeral service was conducted by Rev. Canon Corkery assisted by Rev. Fathers Harkins and Cavanagh.

Athletics.

FOOTBALL.

QUEEN'S VS. COLLEGE.

College 19, Queen's 15, tells the story of the first contest participated in by the wearers of the Garnet and Grey this season. Capt. Kennedy and his stalwarts journeyed from Kingston to Ottawa, determined to open the season with a victory on the Oval. But again they were doomed to disappointment, and when the whistle blew for full time, Queen's left the field, defeated by the same score as on the occasion of their last visit to the local gridiron.

The day was an ideal one for football and a large crowd, including a numerous contingent of Queen's supporters, occupied the stand and bleachers. College won the toss and decided to play north with a slight wind. Shortly after play opened, Queen's secured their first score on a free kick which was fumbled by College, allowing Turner to go over for a try which was not converted. College immediately braced, and gaining ground by scrimmaging, soon forced Cawpbell to rouge. On the kick-off Durocher secured the ball and booted into touch-in-goal. The next score was for Queen's, College being forced over for a safety-touch. Then followed one of the prettiest plays of the day. McDonald went for the line and then passed to Costello who broke away for a beautiful

thirty-five yard run and on being tackled passed to O'Neill, who went over for a try which Durocher converted. The score was now Queen's 7, College 8, and thus the half ended with the ball on Queen's 20-yard line.

The second period opened auspiciously for College, McDonald bucking over for a try from Queen's 10-yard line. This Durocher failed to convert. This was followed by a phenominal kick by Williams, whose punting was magnificent, over the dead line. Then College worked the ball close to Queen's line, and on a blocked kick Troupe secured the ball and fell over the line for a try. Durocher converted and this ended the scoring for College. The score at this juncture was College 19, Queen's 8.

Queen's line was much heavier and the officials allowed too much scragging, which, during the closing moments of play, showed its effect upon their lighter opponents. College was put on the defensive but manfully did they perform their task. Queen's secured a rouge, a touch-in-goal and an unconverted try which brought their total up to 15. The last few minutes witnessed a terrific onslaught by Queen's and an equally heroic defence. Excitement was most intense as time after time Durocher, O'Neil and Bawlf kicked into touch and rendered fruitless the terrific attacks of the wearers of the red, yellow and black. At length the whistle blew and brought to an end one of the hardest and most exciting games played by College since its entrance to the College Union.

The teams were :—

Queen's.		College.
McDonell	Full-back,	O'Neil
Williams	Centre.	Bawlf
Campbell	Left half	Durocher
Cooke	Right half .	Joron
Fegg	Quarter.	E. McDonald
Donovan	Scrimmage.	Smith
Hale		Fahey
Gibson		Harrington

Wings.

Kennedy

Fraser

Turner

Begg

Buck

Crawford

Lajoie

Filiatranlt

Troupe

Gorman

Jones

Costello

Referee : W. B. Hendry, Toronto.

Umpire : A. W. McPherson, Toronto.

MCGILL 27—COLLEGE 1.

For its second game, our team was scheduled to meet McGill on October 20th, but to avoid a clash of dates, McGill requested that the game be transferred to Thanksgiving Day. This was acceded to, but as after events showed, was unfortunate for the wearers of the Garnet. The team had not recovered from the struggle of the previous Saturday, in which many of the players received injuries, which, though not serious, were sufficient to cripple the team for the time. And to add to the unfortunate circumstances, "Mike" Smith received a telegram the evening previous to the game, calling him to his sister's bedside. Seeing these circumstances, College endeavoured to have the game postponed, but McGill being unwilling, the team journeyed to Montreal with the above result. The line-up for College was the same except for the absence of Smith whose place was taken by Gorman, "Quam" McHugh going to inside wing. The officials were Dr. Etherington, Pres. of C. I. R. F. U. and Dr. Potterson, Captain of Queen's last year.

'VARSITY 27—COLLEGE 0.

Such was disaster which befell the Garnet and Grey in Toronto on October 27th. Many of the team were still suffering from injuries, but nothing daunted, the team faced the Dominion Champions on their own grounds. Several times Varsity was forced to exert every effort to prevent a score, but unfortunately for us, in every case they were successful. Smith and Bawf, who were suffering from previous injuries, were forced to retire during the game, their places being taken by McHugh and Courtois, Costello, going

back to Bawlf's position. There were some changes on the College line, Jones being out of the game owing to injuries received in the Queen's contest, and Fahey being disqualified by the Board of Reference. Smith took Jones' place at second wing, and Costello, Fahey's place at centre scrim., Whibbs replacing Smith at right scrimmage. Troupe at outside wing was replaced by Joron, J. Marshall going on the back division.

The officials for this game were Dr. Mackenzie, of Toronto, and E. Kerr, of Port Hope.

'VARSITY 4—COLLEGE 5.

Thus the score stood when the whistle brought to a close one of the most exciting and closely contested games in Ottawa's football history. College downed the Canadian Champions by a majority of one, but the score does not indicate the play. 'Varsity remembering their victory of the previous week, came confident of adding another. But they had not seen the faithful practicing of the intervening period, nor witnessed the vast improvement in the system of the College team. 'Varsity worked their tandem and criss-cross as of yore, but they were of no avail against the alert and aggressive opposing line. They tried to go around the end but only on one occasion did this net them any appreciable gain. Southam, who has earned for himself a foremost place among the kicking-backs of Canada, early in the first period booted the ball in such a fashion as to alarm the supporters of the Garnet and Grey, only to have it returned an equal distance by Durocher. Thus in no department did 'Varsity excel. On the other hand College had a slight advantage on the line—not much it is true, but enough to allow their backs to work their plays for very appreciable gains. And on every occasion Durocher was afforded ample protection to enable him to boot the ball in a manner that was largely instrumental in winning the game. But not alone to these facts need we look for the sole reason of a victory over the champions, but rather to that aggressive spirit and dogged determination to win which possessed each and every member of the College team. Fortunate indeed is the team possessing these qualities, for they are the main factors in the disposition of championships.

At no time in the game was 'Varsity dangerous. Their only

score resulted from a penalty given for infringement of the 5 yard rule, which brought the ball from centre and gave them a scrimmage on College 25 yard line, from which Southam dropped a pretty goal, netting them 4 points. This was the only score during the first period though the ball was for two-thirds of the time in the visitors' territory. On several occasions College had the ball on 'Varsity's 5 yard line but failed to get over, and the whistle blew with the ball in College possession not three feet from the opponent's line.

The second period was an anxious one for the supporters of the Garnet and Grey. Our boys were the aggressors. The play was centered in 'Varsity territory almost all the time but minutes were passing and no score forthcoming. Little by little the blue and white was forced back and Durocher kicked a touch-in-goal. After the kick-off College forced the ball to within a yard of 'Varsity's line but were sent back 40 yards for interference. Undaunted, they kept 'Varsity in their own territory and from a beautiful kick by Durocher 'Varsity was forced to rouge. Play had hardly commenced when the ball again went behind 'Varsity's line and another rouge resulted. The minutes were flying rapidly, but hopes ran high in the breasts of College supporters as they watched the team playing with a determination that spelled victory. 'Varsity was forced back and on a pass out from scrimmage, Durocher kicked a touch-in-goal. This made the score 4 all, and a scene of indescribable pandemonium followed which reached a climax when Durocher from 20 yards out sent the ball over the dead-line for the winning point. Two minutes later the whistle blew for full time and brought to a close a game that is worthy of the best traditions of the Garnet and Gray.

Percy Marshall on the back division in place of Bawlf, who was suffering from an injury, was the only change in the line-up. W. Muir Edwards and C. Ross of McGill handled the game to the satisfaction of all.

NOTES.

* Capt. Costello has been unfortunate with regard to injuries, but every game finds him in the line-up, and he always succeeds in making his presence felt.

Joron was a valuable man on the back division, but his speed and tackling ability make him doubly so on the line.

Filiatrault, the star of many a hard fought battle, is playing the game as of old, and is perhaps the most carefully watched man in the Union.

Marshall Bros. play a splendid game on the back division, their fearless tackling and heady playing being invaluable to the team.

Gorman and Lajoie at inside wings allow no one to pass them on the line.

McDonald at quarter has stamped himself as the best in the the Union. He plays his position as it should be played, and as a ball-getter is unexcelled.

Smith has found his place at second-wing, and figures prominently in every play.

Yes, College defeated the Canadian Champions, and 'Varsity were indeed fortunate in avoiding a shut out. Certainly the score does not indicate the play, as for three-fourths of the game the ball was in 'Varsity territory.

Durocher gladdened the hearts of our supporters and dismayed the blue and white when he returned Southam's phenomenal kick an equal distance against the wind. Neither in running nor punting ability need he take second place to any in the Union.

O'Neil has proven himself the "find" of the season. "Chump" is a product of the "small yard" which has given to Canadian football some of its greatest names.

The Inter-Collegiate Union continues to demonstrate that strenuous contests and gentlemanly conduct are not incompatible. The teams are all composed of gentlemen who play the game as it should be played.

Our old friend "King" Clancy, ever faithful and true, whether in victory or defeat, to the old colors which in the days when he was connected with the team, he did so much to place in the highest position in Canadian football, was certainly delighted with the victory over 'Varsity.

The 'Varsity players are a fine lot, both on and off the gridiron.

Rev. Father "Dunc" McDonald, a member of the College

squad in the palmiest days of the Garret and Grey, as usual accompanied the team to Montreal.

Every member of the team was sorry to lose Fahey

"Shorty" Costello is perhaps the smallest centre scrimmager playing football this season, but he is always in the game, and certainly few penalties are given for faulty scrimmage work. Whibbs and Harrington at either side are doing nobly. "Jerry" is fast, proving himself a worthy successor to the genial "McSwiggin" of other days.

Of Local Interest.

At the first meeting of the Debating Society, the following question was discussed: Resolved that the Indian in America has greater cause for complaint against the government than the negro. Messrs. W. H. Veilleux, '07, and B. Slattery, '10, upheld the affirmative while Messrs. F. W. Hatch, '07, and P. Cleveland Harris, '10, argued for the negative. The judges decided in favor of the latter. Before the debate, the resignation of Mr. J. E. McNeill, '07, from the presidency was accepted, and Mr. G. P. McHugh, '09, was elected in his stead.

The regular annual meeting of the Inter-University Debating League was held in Montreal on October 19th. The following schedule was drawn up:

McGill at Queen's on Nov. 30.

Ottawa at Toronto on Dec. 7.

The winners debate for the championship in January, 1907.

The other day during dinner one of the seniors proposed this conundrum: "Which is the left side of a plum pudding?" All gave it up. "That which is not eaten," continued the speaker. "Order another for illustration," chimed in the chorus.

Professor—"Tommy, when was Rome built?"

Sl-tt-ry—"In the night."

Professor—"How came you to make such a mistake?"

Sl-tt-ry—"You said the other day that Rome wasn't built day."

The ordination to the priesthood of Rev. J. H. McDonald, '02, took place in St. Joseph's Church on Sunday, Nov. 11, his uncle, Archbishop Gauthier of Kingston, officiating. Father McDonald his first mass in St. Joseph's Church the next morning, and afterwards Mr. J. E. McNeill, '07, presented him with the following address on behalf of the students of the University :

To The Rev. J. H. McDonald,

Ottawa, Ontario.

Reverend and Dear Father,

On this most joyful day which marks the realization of all your hopes and aspirations, we, the students of your Alma Mater, desire to offer you our heartfelt congratulations on the sublime dignity to which you have been raised. That one of our number has been found worthy to ascend the Altar of God is an honor to our institution, and at the same time, an incentive to high aims and noble purposes for each and everyone of us. Your honored career, while within these walls, cannot but be a happy omen of success in the accomplishment of your grand and glorious vocation. We feel sure that at this most solemn moment of your life you will not forget those of us who are treading the path which you once trod, and that you will implore the Giver of all good gifts to grant us His grace that we too may successfully crown our college careers in the choice of the calling that He has ordained for us. Rest assured, dear Father, that you will go forth to fulfil the high and arduous duties of your sacred office accompanied by our most earnest prayers and our sincerest good wishes.

The Students of the University of Ottawa.

A Sermon.

It is rumored that the Rt. Rev. Dr. Macdonell, Bishop of Alexandria, will soon pay a visit to his Alma Mater. As it is the first appearance among us of this eminent ecclesiastic, it will be a notable event. Some of the college people who had the good fortune to share in the consecration ceremonies, still talk of the impressive sermon delivered on that occasion by the Ven. Archdeacon Casey, of Lindsay, Ont. Some have expressed a desire to see in print an authorized version of that scholarly effort. The *Review*, in acceding to the wish, considers that it is affording itself and its esteemed readers no slight profit and instruction.

Now, therefore, you are no more strangers, but you are fellow-citizens with the saints and domestics of God, built on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone.

— Eph. II. 19 & 20.

On all sides we behold signs of great joy and gladness. Everything around us denotes the solemnity of the present occasion. The Cathedral and the altars are adorned for a most solemn ceremony. The presence of so many of the Bishops of Canada, and of the clergy from near and far, proclaims that the function we are witnessing is of the highest importance to the church in Canada and to the diocese of Alexandria in particular. For to-day, and in this Cathedral, and before the altar of God, there is consecrated for this diocese a Bishop, a successor of the Apostles, to whom it was given to continue the mission of Jesus Christ on earth, and on whom as on a foundation, Christ himself being the chief corner stone, the Church of God has been built. The Church is the immediate work of Christ. He instituted it to last unto the consummation of ages. It is built on the foundation of the Apostles, and that foundation will last as long as the Church itself. Hence the Apostles will remain, will continue their mission for all time, not in themselves personally but in their successors. This continuity of succession shall not fail forever. "Behold I am with you all days even unto the consummation of the world." (St. Matt. XXVIII. 20). Hence we not only find in Holy Scripture that the apostles themselves exercised the powers and authority of their apostolate, but that they also conferred them on others to perpetuate their mission. We read in the Acts of the Apostles that Matthias was chosen to succeed the fallen Judas in his Episcopate; that Paul and Barnabas were consecrated apostles to go forth to the Gentiles, St. Paul tells us that he consecrated Timothy and Titus to be bishops, who in their turn were to ordain and consecrate others, and thus perpetuate the Apostolic Mission. So it has ever continued in the church, and, to-day, we are witnessing the consecration,

the elevation of a priest to the episcopal dignity, to be a successor of the Apostles.

Before we can understand the dignity of the mission of the Apostles and their successors, the bishops of Holy Mother Church, we must have some knowledge of the mission of Jesus Christ who sent them with power to continue His work — "As the Father hath sent me so also do I send you"; Jesus Christ, God made man, was sent by His Heavenly Father into this world to redeem mankind, to satisfy the justice of God, to pay the penalty of sin, to purchase by His Blood the grace of sanctification, to preach His gospel of heavenly truth, to restore the likeness of God in men's souls, and to obtain for them everlasting life in the Kingdom of His glory. To fulfil this mission Jesus Christ came as High Priest, Sanctifier of souls and Teacher.

He came as Priest. Of Him the Royal Prophet has said "The Lord hath sworn Thou art a priest forever, according to the order of Melchisedech" (Ps. CIX. 4.) Christ as priest offered the Sacrifice of Himself, His Body and His Blood under the appearance of bread and wine at the Last Supper, and on Calvary He offered Himself a bleeding victim to His heavenly Father for the Redemption of the world. Thus did he pay the penalty of sin and satisfy the justice of God, and exercise His office of priest.

He came as the sanctifier of souls. He tells us "God sent His son into the world to judge the world, but that the world might be saved by him (St. John III. 17). Our Lord loved sinners. He suffered for them because he loved them. We read in the gospel how He went about doing good, not only healing the ills of the body, but especially the ills of the soul. He is the good Samaritan pouring oil and wine into the wounds made by sin. He is the Good Shepherd seeking the stray sheep to bring them back to the shelter of the true fold. He is ever the kind Father welcoming the returning prodigal with joy. He ever showed mercy to the sinner. Mary Magdalen was pardoned. To the man sick with the palsy He said "Thy sins are forgiven thee" and to prove His power over sin He said "arise and walk. He restored health to his palsied limbs and strength to his body, and the man stood up freed from his infirmities. Again when Jesus was hanging on the cross whilst His blood was flowing for the redemption of the world, He exercised His mercy; To the penitent thief He said "This day shalt thou be with me in Paradise." He was truly a sanctifier of souls. Through Him came grace into the world, and by His death He purchased eternal life for us all.

He came as Teacher. The three years of His public life were especially devoted to teaching. Throughout Galilee and Judea, every mountain side and valley and plain re-echoed His words of heavenly wisdom. Everywhere the multitudes gathered to listen to His teaching and declared He "spoke as one having authority." Nicodemus came to Him at night and said to Him "We know that Thou art come a teacher from God for no man can do the things Thou dost unless God be with him" (St. John III.), Even the minister who were sent by the Pharisees to apprehend Him declared, "Never did man speak like this man." Thus did the people who heard Him bear witness to His mission

from God to teach. Our Lord Himself declares His mission is from God "He that heareth my word, and believeth him that sent me, hath life everlasting" (St. John V. 24), and again He says "You have heard not my word but the word of the Father who hath sent me." (St. John XIV. 24).

Jesus chose, from the disciples who had followed Him in His many journeys and had listened with joy to His preaching, twelve, whom He named apostles. These He prepared for the mission He was to give them. He taught them the mysteries of God, His divine doctrine, not only publicly whilst preaching to the multitude but privately. They became His family. They were always with Him. They were witnesses of the holiness of His life, of His nights of prayer, of His miracles, of His death and of His Resurrection. To them only "was it given to know the mystery of the Kingdom of God: but to the rest in parables." (St. Luke VIII. 10). They believed in Him and made profession of their faith, that He was Christ the Son of the living God to whom all must come for the words of eternal life.

When Jesus had fully prepared the apostles to continue His work, and was about to return to His Father who had sent Him, before He delivered Himself to the Jews to be crucified and had accomplished the work which the Father had given Him to do, He conferred on the twelve His threefold office of Priest, Sanctifier of souls and Teacher. It was at the time of the feast of Passover. He bade them prepare the Pasch in a large upper chamber, and said to them "With desire have I desired to eat this pasch with you before I suffer" (St. Luke XXII. 15). When they had eaten the pasch He took bread blessed it, broke it and said "This is my body take ye and eat" and in like manner the chalice of wine blessed it and said "This is the chalice of My Blood of the new testament take ye and drink." Thus did Christ offer sacrifice according to the order of Melchisedech. He then said to them, "This do for a commemoration of me" and they were ordained priests, made partakers of His holy priesthood. The apostles received not only the power to consecrate the Body and Blood of Jesus Christ but the power and authority to ordain and consecrate others to the same office and thus perpetuate the priesthood of the new law. Thus was the prophecy of Malachias fulfilled "From the rising of the sun to the going down thereof, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered in my name a clean oblation." (Mal. i. 11.).

When Christ ordained His apostles, He gave them power over of His real body and as a consequence authority over His mystical body, the faithful. They were not only to consecrate the Body and Blood of Christ, they were to dispense it to the faithful that they might have eternal life. "He that eateth my flesh and drinketh my blood hath everlasting life." (St. John VI. 55). They must, therefore, teach the truths they received from their Master—the mysteries of the Trinity of God, of the Incarnation, of the death and the resurrection of Jesus Christ, of the real presence in the Eucharist, that they may be able by faith to "discern the Body of the Lord," prepare for its worthy reception and obtain everlasting life. They must also have power to sanctify the faithful, to banish sin from their souls that the faithful may not eat the Body of the lord unworthily to

their own condemnation. Thus by conferring His Priesthood, Jesus Christ gave His apostles the necessary power to continue His mission not only as Priest but as Teacher and Sanctifier of souls. They became "the ambassadors of Christ and the dispensers of the mysteries of God." After His resurrection Jesus confirms their mission and directly gives them power to forgive sin, and the authority to teach.

On the very day that He arose from the dead Christ came to that cenacle in which He had consecrated them His priests for ever, and again announces their mission. He said: "As the Father hath sent me I also send you," and confers on them the second office of sanctifier of souls, giving them power over sin. "He breathed on them," says St. John the Evangelist, and said to them "Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven them, and whose sins you shall retain they are retained." (St. John xx. 22, 23.) Thus did Christ, who came to call not the just but sinners, give to His Apostles his mission of mercy—His power to forgive sin and sanctify souls.

During the forty days He remained on earth after His resurrection, He taught them concerning the Kingdom of God, the Church of Jesus Christ. When about to ascend from Mount Olivet to the Father who had sent Him, He once more commissioned them. He had said to them: "As the Father hath sent me I also send you." Now He declares "All power in heaven and earth is given me." There is no limit to the power Jesus Christ received for the fulfilment of His mission. That power He gives to His apostles, and because they possess it He adds: "Going *therefore* teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." (Matt. xxviii, 19 and 20). They are to teach with his authority. "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me. (St. Luke x. 16). Thus did Jesus Christ bestow on His apostles His office of teacher.

The apostles had received their mission to continue the work of Jesus Christ as priest, sanctifier of souls and teacher, yet He bade them remain in Jerusalem until He would send the Holy Ghost. They need more than ordinary supernatural strength to begin their work. They had the whole world to overcome and bring into subjection to the sweet yoke of Jesus Christ. They were to suffer as their Master had suffered. They were to teach all truth. The Holy Ghost would enlighten their understanding, would bring to their minds all things whatsoever Christ had spoken, abide with them for ever, and strengthen them in persecution to lay down their lives in testimony of the faith they preached. To place the heavenly seal on their commission the Holy Ghost descended visibly on them and they were, says the scripture, filled with the Holy Ghost. They were now fully prepared and at once went forth to teach, to baptize, to remit sin and to offer sacrifice, to be for all time "the ambassadors of Christ and the dispensers of the mysteries of God."

The mission of the apostles has ever continued in their successors the Bishops of holy church who have received it by the imposition of hands as did

Paul and Barnabas, Timothy and Titus, and as does the bishop elect of Alexandria to-day. A Pontiff, a successor of the apostles, imposes hands on him. The Holy Ghost descends invisibly on him, as on his predecessors on Pentecost, to abide with him. He goes forth with the plenitude of the priesthood of Jesus Christ to offer sacrifice, to teach His holy doctrine and to sanctify the souls who are to-day in a special manner intrusted to his care. We have reason to rejoice and be thankful.

You my brethren of the clergy and laity of this diocese have indeed welcomed your bishop with joy. Your hearts have gone out to him in the fullness of your love. You know him well. He was born in your midst. He has lived among you. You have been edified by his saintly virtues, his humility, his charity and his zeal for the glory of God's house. As a priest he ruled well, laboured in word and doctrine, and therefore had been deemed worthy of the double honor he has received to-day. "The Holy Ghost has placed him a bishop" in the see of Alexandria, the cradle of Catholicity in this province, "to rule the Church of God which He hath purchased with His blood." Therefore, brethren, bear in mind the admonition of St. Paul: "Obey your prelates and be ye subject to them, for they watch, as having to render an account of your souls, that they may do this with joy and not with grief." (Heb. xiii 19).

To you, my Lord Bishop, I sincerely offer my humble congratulations. You have received to-day the highest dignity it is given man to receive on earth, the fulness of the Priesthood of Jesus Christ. You are to continue His work in this portion of His vineyard. You have the good will of your brother bishops. You have the affection of the priests and people of your diocese. You have the esteem of all who know you, and who to-day rejoice that you have been found worthy of double honour. May your rule in the church of God be long. May the fruit of your labours be multiplied an hundredfold. May your years be happy in the love and veneration of your priests and people. *Ad Multos Annos.*



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The Christmas Vision of Prior Oswald.

OSWALD, the Monk of our Holy Order, he who was Prior at Bradford, on the River Avon, in the Kingdom of Wessex, and who, as I have elsewhere written, fell into that strange sleep, wherefrom none might waken him—what time the Blessed Aldhelm communed with him, as he journeyed toward Douling, and, as it fell out, toward Heaven, and his Lord : Oswald, I say, on a certain Feast of the Nativity, beheld a dream or vision, if, indeed, such it were, which I cannot doubt, and which by command of our Lord, the Abbot, I here set down, as nearly in his words as may be.

I stood, said he, as thou knowest,—for indeed, I was deacon at that same Holy Mass whereof he spoke,—at our Altar, while the brethren, as the custom is, sang the *Credo*. And, at the *Incarnatus est*, as is meet, right, and our bounden duty, we kneeled in adoration of The Word made Flesh. Whereat, as on a sudden, darkness fell on me, and then light, not of our Altar, but as of sunshine brighter than our island knoweth, brighter than that of Rome itself. And, from the light, I passed, methought, through a lowly doorway, into a room such as I had never looked on, wherein sat a Maiden, fairer than any that the world hath seen, whom I knew, in sooth, for that Most Blessed One that should be Mother of the Son of God. Then, as I watched her at her tasks and at her prayers, there fell on her a

brightness greater than the sun of that fair land at noon, a brightness such as fell on Saul of Tarsus, what time he journeyed to Damascus ; that filled the room with glory as of Heaven. And, in the brightness, I was ware of a presence. Nor I, alone ; she also, that Most Blessed Maid, was ware that not I, but another, spake with her. "Hail, full of grace," said he, "the Lord is with thee: Blessed art thou among women." Reverently he spake, and bowed in lowliest homage, as an herald to a Queen, yet she was troubled as his salutation, deeming him, methought, a man, and she a Maid most pure, most innocent. Thereat, he spake again, and, lo ! his voice was full of cheer : "Fear not," saith he, "for Thou hast found favour with God." Then knew I that this was the Messenger of God, Himself, who should tell this Maid of the Coming of the Son of God ; who should wait, if I may say it, her consent, her "*Fiat mihi*," since thus only, in the councils of The Most High God, might The Word be made Flesh and dwell among us.

Thereat, meseemed, he turned to me and said : "Understandest thou what thou hast heard and seen ? " And I made lowly answer, "Yea, my lord, now do I understand." Then he : "Know thou," he saith, "that even such an homage as thou hast now seen me pay, "me, Gabriel, who stand in the Presence of God, shalt thou and all "men pay, now and ever, to this Blessed among women, who hath "found favour with the Most High, to be the Mother of His Son."

Then did my dream change, as dreams use, and, methought, I journeyed on a rugged, stony mountain pathway in company with an Hebrew carpenter of middle age, and with the Blessed One, his espoused wife. In haste they journeyed, as it seemed to me, yet gladly, as who were fain to reach their journey's end. Then came we, presently, to a walled mountain town, passed through the arched gateway, where the elders sat, in the coolth, fathers of many sons, and, therefore, not ashamed to speak even with their enemies in the gate. Through the narrow streets hasted they, and I with them, as the sun sank toward his setting, till they came to a certain house, where, it seemed, they would abide. For, lo ! as the hoofs of the patient ass, whereon the Blessed Mary rode, clattered over the stones of the street, there came one to the door clad as a priest of the House of Aaron, and with him his wife, stricken in years, even as he. And to the younger spake the elder woman, even the Blessed Elizabeth,

with an unwonted reverence: "Whence is this to me, that the Mother of My Lord should come to me?" The rest, said Oswald, thou knowest; how the babe unborn bare witness to the Presence of the Word made Flesh.

Yet once again was my dream other than it had been. 'Twas a winter night of radiant moon and stars, the like of which thou hast not seen, nor I, save only then, a night of bitter cold. Late though it were, the streets, methought, of the little town were thronged with strangers, seeking where they might abide, asking, and finding not. And, in their midst, who, I knew, had come hither to be taxed at the command of Cæsar, Joseph the carpenter and that Blessed One, his espoused wife. They, too, as I saw, sought shelter for the night, even shelter for that Blessed One, in the hour of her wondrous and most glorious Motherhood, when she should bring forth her Son, even the Word made Flesh. Then, as they sought vainly, and my heart was sore within me that I might not aid or succour them, came one, a shepherd youth, who gazed on them wonderingly, yet reverently. And anon: "There is a stable," saith he, "in our field hard by, if ye will go with me, peradventure it will serve for want of better shelter. Methinks the world hath come to Bethlehem to-night," Whereon, Joseph the carpenter thanked the lad, courteously, and that Blessed One smiled on him as they wended whither he did lead them. Thereat, for a season, they were hidden from mine eyes, when, on a sudden, on the cold night air, there came to mine ears a song as of angel voices singing, and a glory shone round about me, as of heaven itself. "*Gloria in excelsis*," sang they, "*Pax hominibus bonae voluntatis*"; and, lo! I stood by the little stable whereof the shepherd lad had just now spoken. And over it held, meseemed, by an angel's hand, shone a star fairer than all stars of all God's firmament: within were Joseph, Mary, and her New Born Babe, Emmanuel, even the Son of the Most High, made Man for us, and for our salvation. Then, as I kneeled in humble adoration, with the Wise Men and with the shepherds, lo! the vision passed, and in mine ears the voices of our brethren, chanting: *Et Homo factus est*. Then knew I that for the soul, as for God Himself, there is no past nor future, time nor space, but only *now*: the which, in Holy Mass, is made *now* for us.

This is the vision of the Prior Oswald, of our Holy Order, which he saw, in that brief space, the which, by command of our Lord, the Abbot, I have here written down. And so, God have you in His holy keeping at this Holy Tide.

BEATUS, O.S.B.

Hark! The Herald Angels Sing.

Hark! the herald angels sing,
 Glory to the new-born King,
 Peace on earth and mercy mild,
 God and sinners reconciled!

Joyful, all ye nations rise
 Join the triumph of the skies!
 With the angelic host proclaim,
 Christ is born in Bethlehem!

Christ, by highest heaven adored
 Christ the everlasting Lord,
 Late in time behold He came
 Offspring of the Virgin's womb.

Veiled in flesh the Godhead see
 Hail the incarnate Deity
 Pleased as man with men to dwell
 Jesus our Emmanuel!

Risen with His healing wings
 Light and life to all He brings.
 Hail the Sun of Righteousness!
 Hail the heavenborn Prince of Peace!

E. D. R.

The Nativity.

(From Farrar's Life of Christ.)



ONE mile from Bethlehem is a little plain, in which, under a grove of olives, stands a bare and neglected chapel known by the name of the Angel of the Shepherds. It is built over the traditional site of the fields where, in the beautiful language of St. Luke—more exquisite than any idyl to Christian ears—"there were shephdrds keeping watch over the flock by night ; when lo ! the angel of the Lord came upon them, and the glory of the Lord shone round about them " and to their happy ears were uttered the good tidings of great joy, that unto them was born that day in the city of David a Saviour which was Christ the God.

"And suddenly", adds the sole evangelist who has narrated the circumstances of that memorable night in which Jesus was born, amid the indifference of a world unconscious of its Deliverer, " there came with the angels a multitude of the heavenly host, praising God, and saying, Glory to God in the highest and on earth peace among men of good will."

"Come now ! let us go unto Bethlehem and see this thing which has come to pass which the Lord made known to us," said the shepherds, when those angel songs had ceased to break the starry silence. Their way would lead them up the terraced hill, and through the moonlit gardens of Bethlehem, until they reached the summit of a gray ridge on which the little town is built. On that summit stood the village inn. The khan, (or caravanserai of a Syrian village at that day, was probably identical in its appearance and accommodation with those which still exist in modern Palestine. A khan is a low structure built of rough stones, and generally, only a single story in height. It consists for the most part of a square enclosure in which the cattle can be tied up in safety for the night ; and in arched rooms for the accommodation of the travellers. The *lowwan*, or paved floor of the recess is raised a foot or two above the level of the courtyard. A large khan might contain a series of such recesses which are in fact low small rooms with no front wall to them. They are, of course, perfectly public, and everything that takes place in them is visible to every person in the khan. They are also totally

devoid of even the most ordinary furniture. The traveller may bring his own carpet if he likes, may sit cross-legged upon it for his meals and may lie upon it at night. As a rule, too, he must bring his own food, attend to his own cattle, and draw his own water from the neighboring spring. He would neither expect nor require attendance, and would pay only the merest trifle for the advantage of shelter, safety and a floor on which to lie. But if he chanced to arrive late and the *leerwans* were all occupied by earlier guests, he would have no choice but to be content with such accommodation as he could find in the courtyard below for himself and family with such small amount of cleanliness and decency as are compatible with an unoccupied corner on the filthy area, which must be shared by horses, mules and camels. The litter, the closeness, the unpleasant smell of the crowded animals, the unwholesome intrusion of pariah dogs, the necessary society of the lowest hangers on of the caravanseraï are adjuncts to such a position which can only be realized by any traveller in the East who happens to be placed in similar circumstances.

In Palestine it not unfrequently happens that the entire khan or at any rate a portion of it in which the animals are housed, is one of those innumerable caves which abound in the limestone rocks of its central hills. Such seems to have been the case at the little town of Bethlehem Ephratah in the land of Judea. Justin Martyr, the Apologist, who from his birth at Sheckem was familiar with Palestine, and who had lived less than a century after our Lord, places the scene of the nativity in a cave. This is indeed the ancient and constant tradition of the Eastern and Western Churches. Over this cave has risen the Church and the Convent of the Nativity, and it was in a cave close beside it that one of the most learned, eloquent and holy of the Fathers of the Church—that great St. Jerome to whom we owe the received Latin translation of the Bible—spent thirty of his declining years in study, and fast, and prayer.

From their northern home at Nazareth, in the mountains of Zabulon, Joseph the village carpenter, had made his way along the wintry roads with Mary his espoused wife, being great with child. The object of this toilsome journey, which could not but be disagreeable to the settled habits of Oriental life, was to enroll their names as members of the house of David in the census which had been ordered by the Emperor Augustus. Travelling in the East is a very

slow and leisurely affair and it was likely to be still more so if, as is probable, the country was at that time agitated by political animosities. Beeroth which is fifteen miles from Bethelam, or possibly even Jerusalem which is only six miles off, may have been the resting place of Mary and Joseph before this last stage of their journey. But the heavy languor or even the commencing pangs of travail, must necessarily have retarded the progress of the maiden-mother. Others who were travelling on the same errand would easily have passed them on the road, and when, after toiling up the steep hillside, by David's well, they arrived at the khan—probably the very one which had been known for centuries as the House of Chimham, and if so, covering perhaps the very ground on which, one thousand years before stood the hereditary house of Boaz, of Jesse, and of David—every *leewan* was occupied. The enrollment had drawn so many strangers to the little town, that "there was no room for them in the inn." In the rude limestone grotto attached to it as a stable, among the hay and straw spread for the food and rest of the cattle, weary with their day's journey, far from home, in the midst of strangers, in the chilly winter night—in circumstances so devoid of all earthly comfort or splendor that it is impossible to imagine a humbler nativity—Christ was born.

Guided by the lamp which usually swings from the centre of a rope hung across the entrance of the khan, the shepherds made their way to the inn of Bethleham and found Mary and Joseph and the Babe lying in the manger. The fancy of the poet and painter have revelled in the imaginary glories of the scene. They have sung of the "bright harnessed angels" who hovered there. They have painted the radiation of light from His manger-cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith; and all that met their gaze was a peasant of Galilee, already beyond the prime of life, and a young mother, of whom *they* could not know that she was wedded maid or virgin wife, with an Infant Child whom since there was none to help her, her own hands had wrapped in swaddling-clothes. The light that showed in the darkness was no physical, but a spiritual beam; the Day-spring from on high, which had now visited mankind dawned only in a few faithful and humble hearts.

The Coming of the King.

(Written for the REVIEW.)

A cloth of silver, set with gems,
Is laid, a carpet fair,
From West to East, its splendid hems
Are fringed with pearlets rare ;
While sparkle royal diadems
In midnight's starry air.

The golden banners of the North
By spirit hands are waved,
And, 'neath their streamers sally forth
The armies of the saved.
They go to celebrate His birth,
Who freed them when enslaved.

Once more He leaves the great white throne,
And comes to earth, a child ;
Once more upon each altar stone,
As He in Bethlehem smiled,
The shepherds and the kings—his own,
He greets all sweet and mild.

Then, spread your carpet, wintry snows,
Glow, burning stars and make
Bright crowns for Him, who crownless, goes
To earth for mankind's sake.
Dear God, and King, may love's red rose
For Thee, in all hearts wake.

Camco.

Time for Study and Sleep.

—The innocent sleep ;

Sleep that knits up the ravell'd sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher of life's feast.

—*Shakespeare.*

STUDENTS, as a class, are apt to ignore a very important law of nature which requires that a certain number of hours out of the twenty-four be set aside for rest and sleep. To curtail the hours of sleep is not at all a sensible procedure as a writer in the *American Medicine* very rightly contends. Nature does not allow her laws to be violated with impunity. The student who desires to succeed in his classes and, at the same time avoid a physical and mental break-up, is careful not to carry his studies into the late hours of the night or the wee hours of the morning.

Mothers say that the new born infant must sleep about twenty-two hours, and that this amount is so slowly lessened that the child still demands twelve hours when it is about 12 years old. It is quite likely that the normal amount is not reduced to ten hours until about 18 years of age or perhaps until 21 years. Nine hours may be required until well along in years.

To let boys of 14 sit up until 10 o'clock and then rout them out at 6 is nothing short of criminal, but it is a long established custom. Lower animals can be quickly killed by depriving them of sleep—the boy is not killed, but perhaps he is so exhausted that he loses resistance to disease. Medical students not infrequently make the same mistake, forgetting that a tired brain never absorbs anything. The midnight oil frequently represents wasted time and money and the student sleeps during the next day's lecture when he should be wide awake. A good test of exhaustion is the tendency to sleep during a dry lecture—and this is no joke.

Experience has proved that those who retire in time to sleep at least nine hours, and occasionally ten, get far more out of their course than the "grinds." Some of the best men habitually take ten hours. Theoretically a student should be as fresh at the end of the term as at the beginning—the vacation is for another purpose than sleep. The whole subject, though very old, is so new to the laymen

who do the damage to school boys, that there is urgent need of wider publicity and much discussion for enlightenment. Not only will proper sleep permit more to be gained for less effort, but it will prevent the exhaustion which so frequently follow school courses.

There is much comment upon the large number of midshipmen who fail at the Naval Academy in a course not worse than in many colleges. It is suspected that they would do better if they had ten hours sleep daily.

Experience demonstrates that energetic mental work is far more exhausting than manual labor and that the consequent weariness, bodily as well as mental, is not so quickly repaired. Considering the multifarious calls made upon his time and resources in the course of a school-day, it is a question whether the industrious brain-worker in college ever averages anything like nine or ten hours' sleep. In prudence he should undertake no more obligations than are required by the college standing. In some places it is the custom to supplement the night's rest with a *siesta* or the half-hour's noon-rest. It is certainly productive of indigestion to turn to one's books immediately after a meal.

Bertha's Christmas.

"CHRISTMAS will be here in two days now, but I don't care to have it come: it is so different from what it used to be." And a tear glistened 'neath Bertha's eyelid, as she bent over her sewing and called up the sweet, sad memories of bygone days.

"Eddie! try be quiet like a good child; mamma is asleep," she said to her small brother who was engaged in pulling the tail of the family cat. Eddie accordingly stopped mauling the poor feline pet, and sat very still for a while following his sister with his large eyes as she put aside her sewing and arose to prepare the midday meal.

"Mamma is awake now," called out Eddie as a voice was heard from the neighboring bedroom, and he immediately disappeared in

that direction. Bertha soon followed him, gathering up the viands, few and spare, on a tray along with a bunch of grapes and a glass of milk for the invalid.

As the two children sat at their meal chatting merrily, a look of relief came over the pale face of the poor mother, but it did not remain long. From her restless fidgety manner, it was evident that illness and fever were not the only causes of her physical depression. Loss of fortune and husband, expulsion from her old home, a precarious existence in a rented tenement, and her own utter helplessness, were trials which weighed heavily upon her mind. Then there was her wayward son, away from home, from whom nothing had been heard for over four years.

But yet Mrs. O'Rourke did not fully appreciate the straits to which the family was reduced. Bertha was very skilful in sewing and embroidery. She toiled with her needle every moment she could spare from the sick room and from her household duties and even late at night, but all she could earn, after buying the bare necessities of living, was not sufficient to make up the ever increasing arrears of rent; far less had she any hope of affording to her mother the comfort and freedom from care which the doctor declared necessary for the recovery of the patient. Bertha had to bear this heavy secret alone; Eddie was too young to confide in.

In fact the youngster, with his buoyant spirits, had hard work even to obey his sisters warnings not to disturb the quiet of the sick room. At times also he would break loose, get away unnoticed and go for a ramble on the streets, obliging his sister to seek him out. This day Bertha had a long chase after him. At last she found him in a church across the way kneeling before the altar railing. He was praying, he said, to the Child Jesus for mamma to get well. As the pair came back home, they were not aware that they were narrowly watched by two gentlemen who by chance were passing by.

"So you can't recognize this young person?" asked one of the two who seemed to have the stranger's privilege of asking questions.

"I did not get a full view of her face," returned the other. "Besides, it is four years since I left this city, and how could I know people living so far from the quarter in which I then lived."

"I inquired, George, because I was struck with a remarkable

likeness in her features to your own. Were she not your sister, she would be your cousin. Was your sister older than you?"

"No, she was younger. She was a convent girl when I left home; but of course she would be a woman now."

"And your brother?"

"He was an infant in my mother's arms."

"And now he has grown these four years."

"I understand where you would lead me," said George, "but I have been too often disappointed already to foster unfounded hopes. You know what a wild chap I was when I first met you. You know how I had deserted my home, and even after you had brought me to my senses how pride kept me from writing to my parents. I wanted to show them by labor and some wealth acquired that I was a changed man. Well, my pride and folly have been severely punished. When I left you two weeks ago to come home and spend Christmas with them, I found the old house occupied by strangers. My father was dead, they told me, but I could get no other information. I suppose my mother was only too glad to have her poverty unknown to her proud friends of former times. But even though I have been disappointed in all my efforts to find them, I have managed to buy back the old homestead, and I am glad you arrived here today that I may have at least one friendly face with me by the old familiar fireside. But, putting sadness aside, it seems to me you take a deeper interest in the young lady of the tenement yonder than the probability of her being my sister would warrant."

"Well," returned the other, "I have been keeping my eyes open for some one lately. And you may rest assured I shall not lose sight of this young lady bringing home her small brother."

It was Christmas eve. Bertha sat beside her mother's bedside in higher spirits than usual. That morning a receipt had been received from the landlord—*Rent Paid*—by whom it was a mystery. What gave her further pleasure, were some delicacies sent for the sick, toys for Eddie, and a lovely fur wrapper for herself—with a message, "*from a friend you will soon know.*" Just as it was growing dark a sleigh drove up to the door with snow bells ringing merrily. Bertha hurried out wondering who it could be. You can

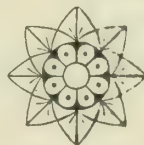
imagine her astonishment when she was met by a tall, well-dressed youth who folded her in his arms with the endearing words:

"Sister I have found you at last !" and he added, pointing out the stranger who accompanied him, "My friend Alfred Bowden to whom I am indebted for finding you."

It was a happy family group that gathered to eat the Christmas goose next day, not in the wretched tenement but in the old and cozy family homestead. Mrs. O'Rourke seemed to revive with the return of her lost son who was so happy now in rendering service to those he loved. Little Eddie was at the height of boyish delight, while Mr. Bowden claimed a just share of the family enjoyment as the betrothed of Bertha.

"It is a Merry Christmas after all," murmured Bertha as she raised her heart in thanksgiving to the Divine Child whose birth first made this a day of rejoicing for mankind.

MONA, '03.



The quiet, modest boy is much more in demand than the boy of the swaggering type. Modesty is as admirable a trait in a man as in a woman, and the wise boy will find it to his distinct advantage to be quiet and modest in manner.

It is a mistake for a boy to put too high an estimate on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself.

It is a mistake for a boy to feel at any time in all of the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty not only in boyhood, but when their boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents.—*The Leader*.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

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HAPPY CHRISTMAS.

The holidays are looming large on the College horizon. In a few days lectures will be suspended for a fortnight in order to allow the students to spend Christmas and New Year in the bosom of their families.

Oh, sister eyes will brighten,
And brother hearts will burn,
And parent brows will lighten
Because of my return.
No rapture will I smother
No impulse fond gainsay—
Oh, loved ones—father—mother
We meet on Christmas Day.

To the students during Christmastide "there is no place like home". It is hardly needful to suggest a few rules for the proper enjoyment of this season. Have all the fun you can ; find as much as possible of it in making things cheerful for other folks ; be delighted with everything that is given you ; give what you can afford and not very much more ; don't eat too much ; don't drink too much ; finally, if you can go out into the country, have a real old-fashioned time with plenty of out-doors and as much sport as possible. The old-fashioned Christmas has never been beaten and never will be. The ideal, as we find it set forth in our authors, calls for a roomy house, a large family, some carols, some mistletoe, much feasting, a boar's head, a big open fire, a yule-log and plenty of cheerful people. To this ideal America in its riches has contributed the turkey, the cranberry and the oyster. The Christmas tree comes from the German. Santa Claus is a regular feature. Green wreaths are hung in our windows and green things drape our churches. It is, indeed, the Church and the Crib that explain all the gladness of this season. Christmastide is a holy feeling in this respect that while it makes the hearts of men rejoice, the joy is tempered with the consciousness that beneath the note of triumph in the angels' hosannahs, there runs the sombre strain of the tragedy that was to consummate the work of our redemption. Sorrow is the portion of fallen humanity, but sorrow for us is made holy and suffering consecrated by the sublimity of a Divine example. While we rejoice then, that "unto us a Child is born" we cannot forget the price that this redemption cost. We can join with Mary in her rapture as she gazes upon the lineaments of her heavenly offspring but we must not forget the prophetic glimpse of the future which tinged her felicity with an overpowering anticipation of calamity unequalled in the history of the human heart. This is the feeling that renders the joy of Christmastide so fine in emotion woven in the loom of our human nature—a web of transcendent gladness with a word of profoundest anguish. While our hearts overflow with gratitude to Him Who sent us a Saviour, we must not be unmindful of the fearful price at which our freedom was purchased. This thought will chasten our acts during the coming weeks and inspire us with a desire to live better and nobler lives. In sentiments of the sort we offer our readers our most cordial wishes for a Merry Christmas and Happy New Year.

COLLEGE AND PROFESSIONAL ATHLETICS.

A Toronto paper, reviewing the football season, observes that the college teams were not up to the standard when compared with city teams. It is easy to explain this. It is easy to explain why college teams could not cope with those of Montreal and Hamilton. Between them is the difference that exists between professionals and amateurs, between the seasoned soldier and the raw recruit. College players are strictly amateurs. According to the rules of the Inter-collegiate Rugby Union, they must all, before they participate in a game, present certificates showing that they are all *bona fide* students, receiving no compensation in any way and engaged in no lucrative occupation. That this rule is not a dead letter is amply shown by the number of games which the Board of Reference declared forfeited by the winning teams. What is the result? Ottawa College taken as an illustration, a practically new set of players must be tried out each fall. As the old players graduate or depart the coaches are obliged to take up raw material at hand and hammer it into shape. For this reason Ottawa College "got away badly" at the beginning. After all, this seeming hardship is an advantage. Under a system of professional athletics the college stripling would join in unequal contest with matured men, men who are in the prime of life, who are usually veritable Goliaths, and who moreover seem too often unscrupulous in their treatment of weaker competitors. "The ideals that animate amateurs and professionals are different" (we quote a correspondent of the *Ottawa Journal*). "With the professional there is an obvious necessity of winning in order to hold his job; with the amateur the manner of winning is everything, the mere fact of winning is a secondary consideration. The ideal of the professional is to win at any cost while that of an amateur is to lose gracefully, never to win disgracefully." There can be no doubt which ideal parents prefer for their boys; they do not certainly relish the prospect of exposing them to be ruthlessly maimed and crushed, neither do they wish to see "the boy driven from the campus and retiring with his pale cheek and his cigarette to the grand stand". The true friends of education know that some form of physical exercise at school is necessary to occupy the hours of relaxation from arduous study. Mental and physical development should go hand in

hand. No expense is therefore spared by most colleges to provide a thorough course of physical training as a means to the development of vigorous physique and a high moral courage. The advantage of competitive sport is the ability it begets to obtain efficient results with the least waste of exertion, to concentrate nervous energy, or make the body obey the mind in an instant. Men with years of experience will repeat that skill is more vital than muscle, "form more than blundering brawn". It is these qualities of absolute fairness, courage, and form, that college men seek for, and easily attain, in college sports.

THE THIRD ANNIVERSARY OF THE FIRE.

December the 2nd, will ever be a dark page in the history of the University of Ottawa. Those, who lived in the fine old building, recall that the day (1903) was bright and frosty. While the students were at breakfast, about 7.30 a.m., flames were noticed in the Academic Hall, and almost before anything could be done to check their ravages, the extensive edifice was a mass of ruined walls. At the time of its destruction the College gave shelter to three hundred persons. It contained besides a commodious hall, a chapel, a library containing 3,000 volumes and lecture rooms to accommodate 500 students. Of the entire contents of the University nothing, except movables to the value of a few hundred dollars was saved. Though the students providentially escaped without serious injury, one aged servant perished in the blaze while two of the professors in attempting to escape received injuries and burns from which they died some days later. Another professor who jumped from a third story window and hovered for weeks between life and death, recovered by a sort of miracle and to-day bears no other mark of the ordeal than its memory. The new Arts building, the present headquarters of the University, is a structure to be proud of but it does not make one stop sighing a little for the old College. The existing building is grander and more convenient, as far as it goes, than the former one but it has not yet given back the academic hall, the chapel, the libraries, the gymnasiums, that had grown dear and familiar to generations of students and professors.



Among the Magazines.

We omitted to notice last month the *Catholic Home Annual* for 1907, to be had at Benziger Bros., New York. No better Christmas gift could be desired for young or old. There are good engravings of St. Elizabeth of Hungary, and of other works of art; verse by Katherine Tynan, a very complete and artistic calendar of the year's feasts; a contribution by His Eminence Cardinal Gibbons; illustrated stories, by Marion Ames Taggart, Jeannie Harte, P. G. Smith, Grace Keon, Mary T. Waggaman, Anna T. Sadlier, Maud Regan; two or three articles of graver reading; a good summary of the events of the past year—altogether a very complete and varied menu for the modest price of twenty-five cents.

A half hour's pleasure and instruction is always to be expected from the *Leader*, which is published by the Paulists Fathers, of New York. This is a monthly designed for boys, who will find the illustrations as suggestive as the reading. The lagging reader may have experienced, like the writer, the smartening effect of "The School-Bells"

Ting-a-ling! ting-a-ling!

The teachers all wait;

So you must not be absent,

Nor must you be late;

"For the road to learning is long," they say,

"So take up your march this very day."

Ting-a-ling! In the school-room

All voices are still;

And the children are working

With eager good will;

"If the road to learning is long," they say

"We'll take up our march this very day."

When we pass to the *Rosary Magazine* we find the conscientious and successful effort to place before the intelligent reader, in attractive and clear expression, the highest religious, philosophical and social problems. Evidently the main object the editors seek, is not to gather in the coin by keeping the public in a flurry by means of "sensations" or "scoops," but to present the things we must remember or learn, in order to think correctly and live decently. "The passing of the San Francisco refugee camps," is a bit of practical experience in Economics. Our seniors ought to read "Albertus Magnus" who, next to St. Thomas Aquinas, was the great light of the middle-age learning. This man "as philosopher, theologian, naturalist, mechanic writer, excelled," though, among English-speaking nations at least, his very name is now almost forgotten.

We have two numbers of the second volume of *St. John's Quarterly*. The editor is evidently conversant with the philosophical schools of the preceding and present generations, as a glance at such titles Comte, Kant, Hegel Tolstoi, Neo-Christian School, will show. Besides articles of this nature to keep the student abreast of the researches of the day, there is in this magazine much information on world-topics as well as fiction for the moments of relaxation.

The *Canadian Messenger*, by its connection with the devotion of the Sacred Heart, has a large circulation. Its editor is author of "I cross widest America" that is, a story, of a trip from St. John's, Newfoundland, via the C. P. R. to Victoria, Seattle, thence to the gold fields of Cape Nome. In the October number, the editor thus reasons about good and bad reading: "There is analogy between the food of the soul and that of the body. No parent in his sound senses would allow a child to run at random in a drug-store before he had labelled or safely stored away the poisonous drugs. He knows that there are salts and liquids which, if absorbed, would quickly kill the body, so it is with literature Sound reading instructs and fortifies the mind and the heart; while bad books or newspapers are dangerous to both faith and morals; and to persist in giving the soul such food is to expose it to the danger of perishing.

Exchanges.

The editor, in his abounding self-satisfaction and good nature, wishes all his fellow Ex-men a Merry Christmas and a Happy New Year.

The ink sketches in the November *Villa Shield* compelled our attention to the spirited thanksgiving story "Lunm and Reynolds' Bakery". The Ex-man pronounces vigorously in favor of the exchange column.

Good stories and literary criticism of the work of present-day authors characterize the pages of *St. Mary's Record*. "Dr. Bluffkin's Patients" is a skillfully wrought farce.

We sat up and rubbed our eyes some as we noticed in our Baptist confrere from Kansas, the *Ottawa Campus*, the frank admissions made by the writer of the article "The Debt of Literature to the Monastic Movement". This college paper has always maintained a high literary form. We subscribe to the following: "The main purpose of inter-collegiate contests is for the improvement of contestants, the widening of fraternal feeling, the display of power to restrain the temper and to be self-composed. It is human nature to wish to win a game by every fair means. But it is not a disgrace to lose to a better player—unless one loses his temper".

The Adelphian, of St. Bonaventura College, Newfoundland, is the large size college periodical. It contains some interesting disquisitions on historical matters. The article "The Teacher's Power" will appeal to pedagogs. There is an ode devoted to John Penny, Newfoundland's third Rhodes scholar, a young man evidently fulfilling the conditions required to obtain a coveted berth in Oxford.

From the Prince of Wales College, Charlottetown, P.E.I., hails the *Observer*. The opening article by Rev. S. J. Woodrooffe serves to show that the Faculty welcomes competitive athletics. There are some good illustrations of country scenes.

We are informed by the *Argosy* that the Mt. Allison University footballers have again won the cup which has been in their possession for the last two years. The Rhodes trustees announced that the appointment of a scholar for New Brunswick for 1907 devolves on Mt. Allison.

The Pharos from the Pacific border of the Dominion gives us some good reading in "First Impressions of New Westminster." In the "Athletics" column we learn that the campus "is too small and unlevel for football."

We warmly welcome the *Patrician* of St. Patrick's, Columbus, Ohio. This institution which is for day students only, has an excellent campus, handball alleys, a new gymnasium with good equipment, and groups of "enthusiastic athletes planning for the fall and winter games.

The works of Rudyard Kipling receives attention in the *Vox Wesleyana*. So does "France under Louis XIV, though not, we think, in the same kindly, judicious tone. There are some instructive remarks about obtaining and publishing the results of examinations in Manitoba.

The *Niagara Index* commemorated the golden jubilee of the University by a special cover and by an acrostic admirably worked out. This fortnightly gives testimony to the activity of the graduates in philosophical subjects, there being scarcely a number without an essay, dealing with some high speculative theme according to the most approved scholastic methods. *Prospere procede, Niagara!*

We admire the loyalty and courage of the students of St. Viateur's College, Bourbonais. Ill. Last February fire swept away their fine buildings. "After two weeks the students returned to live, sleep and work within the narrow confines of the gymnasium and it was no uncommon thing to see them with sleeves rolled to their elbows doing the manual work required about their cramped quarters." After the summer they return to prosecute their studies and suffer many inconveniences for awhile. For the first time in the his-

tory of the College they are without a representative football squad, simply because their campus is a mass of stone piles, derricks and railroads. Sympathize: we have been through the ordeal.

The *O. A. C. Review*, organ of the Agricultural College at Guelph, is both literary and practical in its scope. There is an abundance of good illustrations "Our Annual Field Day," delightfully describes an always pleasing college event. The successful contest of the '07 tug-of-war team against a stout span of horses is a novel method of training.

~~~~~ *Priorum Temporum Flores.*

Items of news relative to the success and achievements of former students and graduates will be gladly received by THE REVIEW.

On November the 30th, in the Church of Our Lady of Sorrows, Kingston, the Rev. Richard Carey, '03, was raised, by his Grace, the Most Rev. Archbishop Gauthier, D.D., to the sublime dignity of the priesthood.

The Rev. Patrick Roche, a former student, but to day vice-president of the Church Extension Society of the United States, has been honored by the University Senate with the degree of LL.D.

In recent Municipal difficulties of Ottawa, Charles Murphy, '86, has made it evident that he is a factor in law matters and must not be slighted or over-looked by opponents.

We learn with pleasure, that one more of the class of '03, the Rev. J. J. Keeley, will, during the Xmas holidays, be ordained priest in St. Mary's Cathedral, Kingston.

The Rev. J. J. Macdonell, '02, paid his many friends and acquaintances in Ottawa, a welcomed visit on the occasion of Father Joseph McDonald's first Mass.

The Rev. Charles Mea, an old student has been made dean of the teaching faculty of Regiopolis College.

At the Ottawa ordination, Nov. 30th, the Rev John Dowd, the Rev. Jos. Lebeau and the Rev. E. Richard, all of '03, received deaconship.

OBITUARY.

MR. P. J. HURLEY.

The REVIEW tenders its heartfelt condolence to Mr. John Hurley of Lindsay, a former student of the Arts Course, who has recently been deprived by death of his father. Mr. Hurley was a prominent business man and much esteemed citizen of Lindsay. His untimely decease last month brought regret to his townsmen.

To Mr. John Hurley and all the members of the bereaved family we extend our sincerest sympathies

R. I. P.

Athletics.

QUEENS, 31—COLLEGE, 0.

This relates the disaster which befell our team on its visit to Kingston on Nov. 10. A special train with about 200 supporters left the Hull Electric depot at 8 a.m. and reached Kingston at noon. The game took place on Queen's Campus and a regular gale blew up the field and it fell to the luck of Queen's to play with it during the first half. The score at the close was 8—0.

At the beginning of the second, the ill-luck which seemed to pursue College continued, and the gale, which should have been with us, veered completely, and enabled Williams to perform a feat unique in Canadian football, to drop four goals in one half, making in all, five goals during the game or a total of 20 points. McDonald, who at quarter-back had no peer in the Union, was injured early in the game, but pluckily continued to play until early in the second half. Durocher also received injuries which forced him out of the game early in the second period.

A disagreeable feature of the game was the dangerous and illegal tackling indulged in by Queen's and allowed by Referee Wilkinson and Umpire Ritchie of Brockville, who otherwise gave satisfaction. The final score was as given above.

MCGILL, 6—COLLEGE, 17.

This represents the reversal of form manifested by College on Nov. 17 over that of the previous week. McGill came to Ottawa confident of victory, but before the game was long in progress it was very evident that this confidence was to receive a rude shock. McGill was never dangerous and was on the defensive the major portion of the time. Our wings had no difficulty in holding their heavier opponents and the backs were thus afforded an opportunity to get in their best work. This they certainly did. The work of Marshall Bros., O'Neil and Durocher was a revelation to the stand. E. McDonald had not recovered from the injuries received in Kingston, and Filiatrault replaced him at quarter-back. It is safe to say that "Fili." never showed to better advantage. Courtois went on at second wing and made a reputation that stamps him as one of the most promising wing-men of the future. This was his first senior game. Of the other men on the line it is impossible to particularize. Suffice it to say that not once did a McGill man get away for a run and in most cases the one receiving the ball was downed in his tracks. The tackling was of an exceptionally high order. The score at the end of the first period was 3—1 in College's favor. In the second College had added 14 points to its end before McGill was able to reach the line.

To the spectators the game was most interesting. McGill was fortunate in having a large number of supporters present. Though the weather was not propitious, a large crowd turned out to see the game. Dr. Mackenzie and J. D. McHugh of Toronto officiated.

It was indeed fortunate for the Tigers that they were not under the jurisdiction of the C. I. A. U.

The husky centre-scrimmage of the McGill team suffered a grievous disappointment. We were very sorry, Frank, but we had to do it.

That the sporting public of Ottawa appreciate good football is evidenced by their attendance at the College games this fall. And the best of it is that in every case they got their money's worth. Though the gate receipts are not as large as last year, owing to

defeats away from home, still they are in excess of those we were accustomed to in the Quebec Union.

Our representative, C. J. Jones, attended the special meeting of the C. I. R. F. U. executive in Montreal on Nov. 9th and the Annual meeting in Toronto on Nov 17th. At the special meeting the principal business was the disposal of the postponed game between McGill and Toronto 'Varsity scheduled for Nov. 13th, but which was not played owing to the accidental death of a member of the 'Varsity squad. McGill in this case displayed the same spirit as on the occasion of the protest against Ottawa, and their committee demonstrated that at no time are they averse to a committee-room victory. Only the intervention of the faculty prevented McGill from claiming the game by default. Failing this they endeavored to have it counted out of the series, or played in Montreal. The executive failed to see the matter through McGill glasses, and refused to sanction this injustice to the other teams in the Union. The game was ordered to be played in Toronto.

At the Annual meeting the principal business was the abolition of the throw-in, on motion of our representative and unanimously carried. The meeting refused to adopt the Canadian Union rules in toto, as it was thought that these rules gave greater opportunity for charging and tended towards the Burnside system. At the election of officers, Mr. G. P. McHugh was chosen as Vice-President for the ensuing year.

Too much credit cannot be given to the Rev. Prefects for the encouragement they have this year given to the students who wished to play football. The series in which teams, each managed by one of the prefects, took part, is a method which we hope to see emulated in the future and which is destined to provide material for the senior Squad in future years. Under Rev. Father Stanton's careful tuition a third team was produced which played a style of football that delighted every lover of the strenuous game. It was this system of developing material which made College invincible in the past, and never was there more need for than now when we are thrown upon our own resources, and these so limited in comparison with those of our opponents.

THIRD TEAM.

This year saw the formation of a new regular football team in Ottawa College. In former years almost no attempt was made to develop new football talent. But last year's experience in the I.C.U. proved that since "bona fide" students only can be played, new men must be ready to replace the seniors, in case of accident, or graduation. With this end in view, the team was formed. It was to be picked from all students, not playing on first or second teams. Rev. Father Stanton, the originator of the scheme, was chosen coach, and it was mainly owing to the spirit which he infused into the boys, to the importance which he placed on frequent practices, and to the clever and impenetrable system of signals which he devised, that it was successful.

A series of games was arranged with the Collegiate Institute. The first game was played on Oct. 27th, before the St. Patrick—Westmount game. Frith's kicking and Robert's running won the game for the visitors. The Third Team showed want of signal practice, and seemed to be a little "scared" at the size and weight of their opponents. The final score was 10-11.

In the second game, Nov. 3rd, College showed decided improvement. At first the signals did not seem to work as they should have, but, after the first few minutes of play, every man knew where the ball was going, and every man played for the ball. By a series of mass plays, timely kicks and end runs, Third Team won out by a score of 13-12. Corkery and O'Meara were the stars for College, and Frith played his usually brilliant game for Collegiate.

There yet remained one game to play, as each team won one and lost one. The deciding match was played on Nov. 17th, before the McGill—College game, only one admission being charged to see the two matches. This was by far the best game of the series. The working of the Third Team was magnificent to behold, and at all points the team showed the effects of the excellent coaching it had received. Tandem after tandem was directed against the Collegiate line, and end runs, criss-crosses, and cross-bucks were worked for long gains. Collegiate at first tried end runs, but the promptness with which they were foiled or perhaps the suddenness with which they were brought into contact with cold water and mud caused them to abandon this style of play, and they took to a kicking game.

College continued to hammer the Collegiate line, keeping possession of the ball for almost three-fourths of the play, and in one instance taking it from their own twenty-five yard line over for a touch, without losing it or having to kick it once. The final score stood 20-0.

This year the wearers of the Garnet and Grey have been unfortunate in their games away from home. This is partly accounted for by the loss of valuable players at critical moments, and in two of the games, partly by the decidedly adverse condition of the elements. These reasons do not wholly suffice. To give one is beyond the ability of the writer. But when we consider that our team was beyond a doubt, the lightest playing senior football in Canada, that at least nine of its members had not played senior before, and that some of these had not played the game before the fall, we have good reason to feel very much satisfied with the work done. We have tied for second place in our Union; we have defeated the present champions of the Union in the final game by the decisive score of 17-6; we have defeated the Dominion champions of the previous year; we have provided for the foot ball public of Ottawa the most interesting and exciting games seen in the Capital during the past season; and lastly and most important, we have trained a considerable number of young students, who next year will be veterans, and who will, let us hope, afford the sporting Editor, when performing a similar duty for the next Christmas number, an opportunity of relating the circumstances under which the C. I. R. F. U. championship journeyed to Ottawa.

Of Local Interest.

On Sunday, Nov. 25th, the question: Resolved that Simplified Spelling, advocated by Pres. Roosevelt, etc., was the subject of a lively discussion in the Debating Society. Messrs. E. Byrnes and N. Bawlf ably supported the affirmative. Messrs. M. Doyle and

A. Fleming being judged to have adduced more conclusive arguments for the negative, were awarded the decision.

On Dec. 7th, in Wicliffe Convocation Hall, Toronto, took place the inter-collegiate debate between Ottawa and Toronto on the question: Resolved, that the Action of the British House of Lords in Relation to the English Education Bill of 1906 is justifiable. Messrs C. J. Jones and J. E. McNeill, of College, defended the affirmative, while Messrs. W. A. Cameron and N. A. McEachren of 'Varsity, supported the negative. The judges were; W. T. White, B. A., Rev R. E. Walsh, B.A., and Rev J. R. Teefy, M.A., LL.D. Mr. White, the Chairman, while paying a high compliment to the young men who took part in the debate declared that the judges, having carefully weighed the arguments of the opposing teams, decided to award the victory to the representatives of Ottawa University.

The final debate between Queens and Ottawa will take place here in January.

It is the custom for the Washington Club to choose its officers for the ensuing term on the American Thanksgiving Day. This year the elections on Thursday, Nov. 29, resulted as follows:—

Rev. Moderator—P. J. Hammersley.

President—Frederick C. Hatch.

Vice President—Edwin H. McCarthy.

Secretary—Matthew F. Deahy.

Treasurer—Harry F. Lambert.

Saturday evening, Dec. 1, a very pleasant smoker was held by the Washington Club to inaugurate the new regime. At 9 p.m. all the students who claim Columbia as their native land, sat down to a sumptuous repast which satisfied even the Epicurean taste of "Eddie."

After the good things had been capably discussed all repaired to the recreation hall. Amid the blue vapors of Havana's choicest, a very entertaining program was put up. The first number was a song, by M. Deahy, entitled "You're a Grand Old Flag," which seemed to inspire all present with patriotic sentiment. The president then announced that each and every member must participate in the evening's proceedings under penalty of being placed beneath the "taps."

Among the many speeches of merit which would take too much time and space to enumerate, a few, however, deserve special men-

tion : Thomas O'Neil captivated the gathering by his versatile and humorous discourse. Mr. Houle paid an eloquent tribute to the achievements of the Society in the past and expressed great hopes for its future. He also gave an interesting demonstration of the latest fashion of the art of smoking in Paris. The toasts were intermingled with songs befitting the occasion after which interesting and beneficial addresses were made by the Rev. Frs. Fortier, Hammersley, T. Murphy, Kunz, Stanton, Turcotte and McGowan.

Following, the President thanked, in behalf of the Society, the Rev. gentlemen for their encouragement and especially Fr. Fortier for his kindness in granting the privilege of holding the present enjoyable function. The meeting dispersed to the strains of the "Star Spangled Banner," each member feeling that he had spent not only an enjoyable evening but also a profitable one, and expressing the hope that many similar gatherings might be enjoyed by the Washington Club.

With handball alleys and with the campus covered with the snow and a leaking rink, the only resource is the famous old bowling alley of last year. The schedule contrived by Manager McHugh has furnished some exciting contests and not a few strikes, cases of hard luck, protests, etc. But they are never wanting helping hands to set up the pins if you ask McSwiggen.

Since an afternoon at the Rideau Rink not long ago, M. D-y-l- has been showing symptoms of Quin(n)sy.

Instructor in Greek—Give future indicative of *anabaino*?

Jerry—Ana-ana-ana-ba———!

Inst.—Oh, never mind Anna. J. M-c holds the hand there.

Tommy (in an endeavor to quote from Macbeth) Lay *down*, Macduff! and damned be he that cries : Hold, enough!

The annual entertainment under the auspices of the Athletic Ass'n of Ottawa University was held Friday evening, Dec, 7th. The large Recreation Hall of the Arts Building, was tastily decorated for the occasion. The programme was a varied and somewhat strenuous one, but was carried out in a most efficient manner, Rev. W. Stanton, Master of Ceremonies. During the course of the evening, "King" Clancy, the veteran football coach, gave, in his usual forcible style, a vivid description of the Yale-Harvard game,

which he had the pleasure of witnessing while on a visit to his home.

The many different points of the American game were explained to his eager listeners, and when he told them that he had seen many teams of the "Garnet and Grey" just as good as those, if not better, a V-A R- broke out from the several hundred students present, that must have startled several "Senators" enjoying a nap in the "Star Chamber" on Parliament Hill. His reception plainly showed how dear he is to the hearts of the Ottawa College students, who will swear by the "King's" word.

The following novel and intensely thrilling programme was worked off on the unsuspecting but very appreciative audience.

I. Boxing Contest. "Bantam Championship of Madagascar."

"Freckles" Parent vs. "Pete" Gibbons.

Referee—"Chink" Fahey.

Seconds—"Young Canada" Schmidt, "Peach" Macdougall, "Jerry" Lashaway, "Dago" Costello.

Betting: 2 to 1 on Parent who won.

II. Song—"The Saucy Little Bird on Nellie's Hat" was painfully executed by Mr. Algie Deahy, Podunk, N. Y.; Mr. "Spare-Ribs" Costello, Squeedunk, Arizona

III. Tug-of-War—(In which three five-inch ropes were broken.)

All Quebec vs. Half of New York. (Winners.)

Captains—J. Baptiste Joron, "Latch-Key" MacCarthy.

Referee—"King" Clancy.

IV. Boxing Contest. "Featherweight Championship of Timbuctoo"—"Savoir faire" Legris, Ste. Polycarpe, vs. "Shamrock" Rodden, Cork, Ireland. Result a draw.

V. Recitation—"The Curé of Calumet," by Arc-en-ciel Burns, and as he insisted on giving an encore, there was a mad rush for the door, and after several minutes of riot and hard feeling, he gave place to the next performer.

VI. Buck and Wing, Irish Jig, Double Shuffle and several other artistic steps, were nimbly ripped off by "Lanky" Gallagher, Potsdam.

VII. Declamations by "Kipling" O'Neil, and "Hash" Lambert. The audience attempted to take the "Law" into their own hands, but Officer "Whibbs" saved the life of the two orators, by his prompt action.

VIII. Songs—By Rev. Father Fortier, "The Land of Nod," "The Auld Plaid Shawl," Bro. Finnegan; and P. C. Harris, "Old Rameses" from the Gingerbread Man; "McSwiggin" Harrington and Chorus from Killaloo, "The Prodigal Son."

IX. Boxing Contest—"Heavy-Weight Champeenship."

"Broncho" Troupe, Mexico vs. "Marvin" Hart, Denver.

This fight was declared a fake and the audience were refunded their money.

X. Tug of War—Western Cowpunchers vs. External Ottawans. Captains: "Terrible" Burns; "Brier" Marshall.

XI. Boxing Contest—"Any-Weight" Championship.

"Dakota Jim" MacDonald vs. "Shiner" George Dixon.

Dixon persistently fouled the referee and was awarded the decision.

XII. Country Shake-Down—An exact representation of what happened at a "hoe down," in the 4th Concession of Killaloo was given.

The following celebrities, noted for their beauty and affable manners, went through the many intricate movements with grace and perseverance. The partners for the onslaught were:—

Dan McGraw	-	-	Mollie O'Meara.
Dick Dougan	-	-	"Cherry" Nolan.
Mike Flannegan	-	-	"Sadie" Tompkins.
Tim O'Flaherty	-	-	"Liz" Muldoon.

Fiddler, "Old Tom" McGregory, Fenian Raid Veteran.

Dancing was indulged in, the music being furnished by Senator Veilleux, who is a whole orchestra in himself. Cigars and light refreshments (matches) were served, after which the gathering broke up, all having thoroughly enjoyed the evening's performance.

Our right scrimmager had a thrilling experience not long since while doing some 'Xmas shopping. Accompanied by two friends he entered a large departmental store on Sparks street, and leaving his chums, went to the further part of the establishment in pursuit of a bargain. Basking in the smile of a fair vision behind a ribbon counter, he soon lost all track of his surroundings and when at last he pocketed his yard of garnet and grey and tried to find his way out,

he discovered to his horror, that he was lost. Too proud to ask for direction, he wandered though the maze, adapting different plans to gain the street, but all to no purpose, after a ten minute jaunt he would find himself again in the vicinity of that ribbon counter. At last a happy thought entered his bewildered brain. He determined to follow some particular shopper and in this way be lead out of the building. He chose a woman for his guide and then for two long hours he followed that exasperating female from one department to another, only to be landed in the dining hall connected with the store. Nothing daunted George took up a position at the door and after a forty-five minutes wait, was rewarded by seeing his "guide book" emerge from the lunch room, adjust her veil, and make preparations for the street. With joy too great for words he again took up the trail and in exactly thirteen seconds was landed on Sparks street, a happy smiling boy.

Laus Deo!

How deeply still the wintry night
 Whose pall o'er hill and valley rests,
 When lo! the King, the promised Light,
 The earth with Heaven's glory vests,
 When angel voices strange descend
 From high to hail our Saviour's birth
 And bid man's homage glad extend
 To Him whose throne is made on earth.

The Babe, new born at Bethlehem,
 Embraced with joy in Mary's arms,
 Redeemed from death despairing men,
 Made Love replace dark sin's alarms,
 Awakened songs of joyous peace,
 Whose echoes bless our Christmas time
 And bid our warring passions cease,
 Our will reflect the Will divine.

Though earthly gloom is spread so wide
 And clouds of sin o'er nations rest,
 A Light on earth doth still abide
 To rescue men with cares oppressed;
 It shines in humble cotter's home
 As in the princely palace grand
 The Babe on earth makes yet His throne
 Adored in ev'ry Christian land.

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Science in 1906.



phenomenal tide of prosperity has attended the progress of science during the year 1906, according to the *Scientific American*. The pursuits of farming and mining were never more profitable while the remarkable activity in manufacturing is made evident by the fact that the great steel plants of Pittsburg and elsewhere are barely able to supply the demand.

Civil engineering has gained some significant triumphs. It has solved the water supply problem for New York city ; it has successfully entered upon the vast schemes for reclaiming the arid lands of the West. Even "across the border, in the Province of Alberta, Canada, the Canadian Pacific Railway has completed another huge irrigation project, by which a valley 150 miles in length by 40 miles in width is being brought under cultivation. This block of irrigated lands alone is estimated to have room for half a million people." Tunnelling is also a branch of practical science in which engineering has met with marked success. No less than twelve separate tunnel tubes are being driven beneath the Hudson and East rivers. Their importance in obtaining quick passage for city travelers is seen by the fact that in a single day 600,000 passengers were carried on twenty miles of rapid transit subway in New York. "The English

Channel tunnel will probably be made the subject of favorable legislation by the British government during the present year." Treating of bridge-building, reference is made to the bridge over the St. Lawrence at Quebec. "It will contain the largest single span ever erected, the main span over the river measuring 1,800 feet between the towers. The floor system will accommodate two steam railway tracks, two electric car tracks, two highways for vehicles and two sidewalks." In house-building, armored concrete, i.e. a judicious distribution of steel rods with gravel and cement, because of greater tensional strength, appears designed to replace the massive steel column and plate girder. The Panama Canal project is mentioned as having passed the stage of preparation, and the actual work of digging will now begin.

Nothing could better illustrate the attention given to naval affairs than the fact that the war vessels assembled to be reviewed at Oyster Bay equalled in powers of attack and defence "the combined Russian and Japanese fleets that were engaged in the battle of the Sea of Japan." The British "Dreadnought" is given as the type of the future battleship, armed with 12-inch guns, driven by turbine engines, and developing a speed of 21 knots.

Wireless telegraphy has proved a failure so far as transoceanic work is concerned and the submarine cable still holds its own. "The lack of selectivity has brought about a state of affairs that borders on chaos, for only one or two stations in the active zone of radiation—and this often means a radius of a thousand miles—can send at the same time."

Regarding railroads, the *Scientific American* says that the steam locomotive for long distance service "still remains the most economical and convenient means of traction, and particularly for the working of heavy freight traffic." But for passenger service, for long distance, the electric car may yet replace the steam locomotive and succeed "in breaking up into smaller units the long ten and twelve-car trains of our present railway service."

For those who use electric illumination, it may be interesting to know that "if the promises which are held out by the inventors of metallic filament lamps are fulfilled we may soon witness the passing of the carbon filament bulb." It is claimed that thereby electric

lighting will be made much cheaper. Unfortunately "at present the metallic filament lamp is in its experimental stage."

A discussion on aeronautics—which problem appears solved by the successful aeroplane of the Wright brothers—of automobiles and motor boats and of merchant marine, closes this very interesting review of the achievements of science in 1906.

The Key to English Post-Reformation Literature.



THE statement, in a previous article, concerning the debt which English literature owes to the English Bible, may have seemed to those whose privilege it is that they were born of Catholic parents, so strange as to be almost paradoxical. It may be well, therefore, to recur to the subject, and to see whether the statement may not, after all, be in some measure borne out by the facts of the case.

The life-Catholic should, in the first place, remember that pious Protestants have, for three centuries, been as intimately familiar with the English Bible as the priest is with his Breviary. A better comparison, however, presents itself in these terms, namely, that the English Bible has been, to devout English-speaking Protestants, what the Vulgate was to the Fathers, Doctors, and theologians of the Early, and of the Mediæval Church. Just as, therefore, a familiar acquaintance with the phraseology of the Vulgate is indispensable to a right understanding of all Christian Latin literature, so a familiar acquaintance with the phraseology of the English Bible is equally indispensable to the realization of its influence on English Post-reformation literature. Each has, so to say, created an atmosphere, the full effects of which are only to be measured by those who have known and felt them.

The English Bible, then, is, in a very real sense, the mould of English Literature. Englishmen are, above all men, governed by tradition and by precedent, and, though Shakespeare stands, apparently outside the sphere of the English Bible, he is a child of the Golden Age in which it appeared, of which it is the crowning

literary glory. Milton, however, stands immediately within the circle of its influence, and is one of the chief precedents, so to speak, of English literary tradition.

The Anglican Churchman, indeed, has this further advantage over his Nonconformist fellow Protestant, that he has also been taught to pray liturgically. It is an advantage, moreover, which he possesses over the ordinary Catholic, who, practically ignorant of the Church's treasures of devotion, fails, wholly, to realize the effects of life-long familiarity with a liturgical office compiled in a language as stately, as musical, and of as true a literary beauty, as is that of the Breviary, itself; possibly, even more so, in the last respect, at all events, seeing that the author of the Breviary were not concerned with literary beauty; lived indeed, most of them, in the worst ages of Latin Literature, rather than in the Golden Age of English Literature. A comparison of a Vesper psalm, or of the Sunday collect, with the Prayer Book version, will, I think, fully bear out what has been here said.

The consideration of the influence of the Vulgate on Mediaeval, and of the English Bible on English literature, leads, naturally, as it would seem, to a further consideration, that, namely, of the place of each in the pulpit. The Catholic priest, familiar with the Vulgate, quotes infrequently, and is, probably, conscious that the quotation wakens but a faint spiritual echo in the great majority of his hearers; that he is speaking a language which they do not understand. The Protestant preacher quotes freely and frequently, conscious that every quotation tells, as we say; that many, if not most of his hearers are as fully at home in the language of the Bible as he is himself.

To refer to this latter practice is Protestant, is to show a strange want of familiarity with older Catholic custom. The priest who reads his "Homilia in Evangelium" knows that St. Gregory, St. Leo, St. Augustine, quote, and allude to Scripture as frequently and as freely as any revivalist of the twentieth century; quote and allude as those who know that their hearers are equally familiar with Holy Writ. The same holds true of the great Mediaeval preachers, as the Protestant scholar, Dr. Maitland, has shown in his "Dark Ages"; a fact not to be wondered at in times when kings wrote sequences for the use of Holy Church, and the Sundays were known by the first words of the Introit at Mass. Of this last custom, indeed, we still

have some traces in such titles as "Quasimodo" and "Laetare" Sunday. They are traces of a pre-reformation liturgical "use" which ranked the "Dies Dominica" as a "duplex majus", a use still maintained by the English Congregation of our Holy Order. A "use" which, moreover, asserts itself in the phrase: "The Gospel read in the Mass to-day"—which it is not, when a modern Saints Feast displaces "the Weekly Festival of the Resurrection."

To revert, however, to the purely literary aspect of the question, after which it may, possibly, be permitted, even to a layman, to say something more as to sermons, and the spiritual uses of Scripture. The English Bible, as has been well said, holds much the same place in English literature, as Homer's poems held in that of Greece, and the man who is unfamiliar with the English Bible is as truly "out of touch" with the spirit of English literature as the man who is ignorant of Homer is "out of touch" with the spirit of Greek literature. In this respect, the Vulgate stands, at best, on the same footing as Pope's Homer does to the original; the Douay version in an even less favourable position. And, in any case, the Douay version is a sealed book to the vast majority of Catholics.

It will be said, indeed, that a knowledge of Scripture is not "necessary" to a Catholic, and that, consequently, there is no "need" of frequent quotations from Scripture in modern Catholic sermons. Yet, if the layman were invited—as he never will be—to "address the brethren," to speak to a gathering of the clergy, he would urge, once more, the use of the "Homilia in Evangelium" as, in some sort, a model to be followed; urge, chiefly, the example of all the Church's great preachers, from Pentecost to the Reformation.

To the assertion that "a Catholic has no need of Scripture," we would urge that, if true, in a sense, it is not wholly true, since the Church, of set purpose, makes Scripture the chief spiritual food—next to the Sacraments—of those specially devoted to Her service. Not wholly true, since of the Saints, from the dawn of time, it may be said, in respect of Holy Writ, "tota die meditatio mea est." Not wholly true, since, though not indispensable, not necessary to salvation, to neglect the Scriptures is to neglect the means of grace second, only, to the Sacraments; is to lay aside a weapon of our ghostly warfare which St. Paul, advisedly, calls "the sword of the Spirit."

It is chiefly, however, the literary aspect of the matter which concerns us in these "Notes and Comments"; the spiritual and theological aspects may safely be left to those to whose province they belong. The point mainly to be insisted on is that a knowledge of the English Bible is the true key to all that is best in English literature, that it should be studied, at least, as a matter of literary training. A mere enumeration of names amounts to very little, at best, yet the great names of English literature, Milton, Bacon, Addison, Johnson, Scott, and Newman, are the names of those to whom the English Bible was familiar from the dawn of consciousness to the last hour of life. It coloured all their thoughts, dominated all their ideas, and was to them—as, indeed, it is—"the well of English undefiled." Is it too much to hope that Newman's dream may, at no distant date, be realized, and English-speaking Catholics possess a version of God's word, free indeed, from error, yet still the masterpiece of an age which was, in truth, to quote Carlyle again, "the blossoming of the previous centuries of "Catholicism"? That English-speaking Catholics may, at last, possess, as of right they should, the true key to English literature?

BEATUS, O. S. B.

Seeking a Goal.

A gentle child of earth,
A modest human soul,
Feeling a loss, a dearth,
Speeds, seeking a veiled goal.

The hills are cold with snow,
Vexed by the wind and rain,
Where she is fain to go,
For Fate pursues amain.

Upon high cliffs austere,
The soul shines like a star;
Fleeing in hope and fear,
And climbing fast and far.

"Hide me, O mist!" she cries,

"Hide me, O rugged stone!

Hide me, tempestuous skies,

Unnoticed, and alone.

Fain would I live and die—"

In vain, the mists have wrought

A rainbow, arching high,

Glory, undreamed, unsought.

A monument, the stone

Has raised to deathless fame,

And on its face alone,

Is graved that fair soul's name.

The skies, their gates of light,

Have opened, and the soul

Enters, a vision bright,

Finding, at length, her goal.

CAMEO.

Debate on Reform Spelling.

Resolved that Reformed Spelling as advocated by President Roosevelt is detrimental to the English language, was debated by the following gentlemen :—N. Bawlf, '09, and E. F. Byrnes, '09, for the affirmative; and M. Doyle, '08, and A. Fleming, '09, for the negative.

Mr. Bawlf opened the debate as follows :—

MR. CHAIRMAN,—We share in the universal respect and esteem which President Roosevelt has gained for himself by his many services for humanity. When, with all the weight of his justly acquired renown not to speak of the prestige given him by his position at the head of the United States Government, he decided for Reformed Spelling and decreed that all documents emanating from the White House at Washington should be printed in accordance with the new method, sponsored by Andrew Carnegie, we felt inclined to think that the matter was settled for all time. But, if sometimes Homer

nods, it has appeared evident to us since that, great statesman as President Roosevelt has proved to be, this time he has blundered. The new method of spelling as advocated by him so impulsively can never, we are convinced, be accepted.

If we look back over our history we come to the conclusion that since the time of W. E. Gladstone, no deadlier blow has been dealt the English language than the so-called Reformed Spelling which President Roosevelt and his associates seek to impose on the English-speaking world. As far back as 1882 the movement to revolutionize our spelling was inaugurated, only to fail signally. An attempt to revive it later in America was still-born. A further effort in the same direction in 1898 was just as futile. Since history repeats itself, the movement of 1906 will certainly pass into the same category of failure as its predecessors.

The advocates of Reform Spelling are misled by the supposed advantages of their hobby. They argue that to conform spelling to pronunciation will render our speech easier; that it will save space and time in printing; that it will help our children to acquire their education with greater speed and less difficulty; that the acquisition of our peculiar language by foreigners will be facilitated. These are the immediate advantages to be hoped for from Reformed Spelling: the ultimate result is one uniform language dominating the world. But, Mr. Chairman, it is a beautiful dream, but it is an impracticable, impossible one, a chimera. Instead of the advantages which the ill-advised scholars who form the Reform Spelling Committee appointed by President Roosevelt hope for, we shall see inextricable confusion and anarchy, we shall see insurmountable difficulties replace the old ones, we shall see progress and education stopped, and we shall see ourselves cut off from the best part of our literary inheritance.

The very least of objections to this abrupt departure from the old spelling is the inevitable confusion it creates for schools, printing offices and private correspondence. The old and the new spelling will clash and will tend to clash more and more. The eye and the mind will have to accustom themselves to a double set of impressions, viz., of words now pronounced alike and spelled differently and of the same words pronounced according to their

spelling. Will this double work be easier for our children. Will it be easier for those who are learning English.

Let us suppose that the contemplated uniformity of spelling would one day be an accomplished fact. Would it help? Would it not degrade and impoverish our language? Why, the very irregularities of our language which the self-styled reformers disdain, actually teem, overflow, with such historical associations. They are replete with deep sentiment. They in many cases show the origin and development of our glorious tongue. In these very irregularities lie the genius of the language, are explained its precious idioms. What the foreigner, the student prizes most in our language are those irregularities. Destroy them and you destroy the greater part of its merit and attractiveness. No, Mr. Chairman, the Reformers are attempting the impossible. A living tongue shows itself in its growth. In aiming at change of spelling, the followers of President Roosevelt attack, and would destroy, our language in its natural growth, but it is evident they cannot succeed.

It is, besides, an utter impossibility to bring about a genuine phonetic spelling of English. The number of letters in the alphabet are insufficient to represent the sounds used in our speech. The long and short vowels are inadequate for the purpose and here is an insuperable stumbling block in phonetics.

Let the promoters of this movement say that our spelling is archaic and perplexing and consequently difficult of acquisition. Even so, will the changes contemplated do away with the oddness, complexities. Not at all. Nor is our present system of spelling so difficult to acquire as those who are in a position to know acknowledge. In education our children are not behind those of Germany. Prof. Munsternberg, who has gained a deep insight in to the German and English languages, affirms that education is retarded not by the spelling but by inaccuracy and superficiality. The Professor further states that the foreigner far from being assisted, will rather be hindered in the learning of English by the proposed reform in spelling. Another disadvantage to be feared from that reform is the encouragement it gives to slovenly and incorrect spelling.

The reformers profess to be seeking uniformity. I ask you if there is anything more uniform than our spelling. Wherever you go

you will find thorough t-h-o-r-o-u-g-h and likewise for the other words deemed to have too many variations in their 'spelling.

The advocates of reform cherish the dream of making English the world-language of the future: by its uniformity of spelling it would impose itself. What a glorious conquest for these would-be Napoleons? Alas! What assures them that the old spelling will finally disappear before their efforts? What assures them that the new style will not bring in a new dialect? A new dialect—think of that, lovers of good English! In the near future those who talk in this dialect will be ignorant of English as it is now spoken. And will this draw closer the union of English-speaking countries with the motherland of our language. On the contrary, it will rather tend to separation and break that long united bond with the Elizabethan period to which belongs that glorious genius, Shakespeare. Thus the users of the new dialect would be cut off from the greatest literary inheritance any people could probably hope to possess, the literature constructed by the long line of great minds from Shakespeare's time, and before, down to our own day. As the President of the University of California describes the situation: "That reform means isolation and a diversive movement promising loss and waste to intercourse and culture."

One more remark. It is impossible for the English tongue ever to become universal. What other nation would be willing to surrender its own language with what is associated with it in order to accept the language of another. The slightest acquaintance with social and ethnological questions would remind us of this. Even this reluctance is seen in Ireland to day where the Gaelic league is laboring successfully to restore the almost extinct Irish tongue. The feeling that underlies the effort, exists in every country where there is a language to be proud of. And Irishmen are returning to their own tongue, desirous and hoping to see Ireland its former self, with its Irish characteristics portrayed in its own Gaelic language.

Undoubtedly we welcome reforms when they are truly productive of good. But we judge that the only reasonable course is to oppose with all our might this spelling reform as advocated by President Roosevelt. It is a reform not only detrimental to our language but also undesirable and impossible.

Mr. Doyle then followed for the negative.

MR. CHAIRMAN, etc.—From what you have just heard about the simplified spelling you naturally would conclude that it is an innovation to create unlimited confusion with regard to the spelling and meaning of words. But it is not. This reform which has recently received the advocacy of the President of the United States, is simply an acceleration of an established and historical process which has been going on gradually and without confusion ever since the language began to be printed. Our words are not spelled now as when they were first used, neither are they spelled like those of Shakespeare or Bacon. The reform may be defined as the removal of the silent and superfluous letters from the spelling of the three hundred words proposed, and an attempt to establish, where possible, an analogy in spelling along phonetic lines so as to make both spelling and pronunciation more uniform. It is not an attack on the language of Shakespeare because it is in many instances a going back to the forms he used, nor is it an attempt to do anything sudden or violent but just to cast what weight can properly be cast on the side of popular forces, which are endeavoring to make our system a little less foolish and less fantastic. In this step there will be found no cause for the alleged confusion nor no cause for any disturbance among philologists.

The logic of spelling words as they are pronounced cannot be denied. Unless words are pronounced as they are spelled many complexities arise not only among the poorly educated classes but also its difficulties extend into the daily writings and correspondence of professors of English literature, and, since this is the case, it is fully justifiable to reform our system of spelling upon a uniform basis so as to reduce the liabilities to mistakes. It is with this object in view that the said President with his associates have made a vigorous attempt to put into effect a revised system for spelling certain of our words in common usage which have suffered many abuses since time immemorial. The most adverse criticism offered by its opponents is the contention that by changing the spelling of English words we destroy all semblance of their derivation. This objection is logically taken from a strictly literary and sentimental point of view but the language must be used by all persons, literary and otherwise and its simplification means an unlimited benefit to the language and its

writers. Is it not a matter of regret to have attached to so many English words two and three words spelling nothing and meaning nothing apart from acting as souvenirs of their derivation? Again take our dictionaries and in them you will find a wide difference of opinion as to the spelling of many words. There is no reason for a condition of this kind for words should be spelled in one way and that way should be correct instead of having three different ways for spelling the same word and all three ways correct.

This reform is not unreasonable nor is President Roosevelt advocating it without assistance. The Board of Simplified Spelling is wholly composed of men most prominent in educational movements and among them we find Mr. W. J. Harris, editor of the latest edition of Webster's Dictionary. Mr. P. G. Scott, editor of the Century, and we also have the editor of the Standard Dictionary, Mr. I. A. Funk. The steps they have taken are coincident with the views of the ablest and most practical educators of our time as well as the most profound scholars. Therefore in view of the influential men supporting the reformed spelling it cannot be said to be foreign as the region of reason and practicality. The purpose of this organization (S. S. B.) is to expedite the natural process of change which has been going on for centuries and, as far as may be possible, of guiding it in the direction of simplicity and economy. It will urge educated people everywhere to aid in the gradual simplification of English spelling, and thus help to make the English language more and more easy to acquire and to use.

All whose mother-tongue is English believe that if it is not unfairly handicapped it will become the dominant and international language of the world. For this destiny it is fitted by its use as the medium of the widest commerce and the most progressive civilization, by its cosmopolitan vocabulary, and by its grammatical simplicity. No other existing speech and none of the proposed artificial international languages, has the same adaptability to such a use. There is however a widespread and well grounded conviction, that in its progress towards this goal, our language is handicapped by one thing and one thing only—its intricate and disordered spelling, which makes it a puzzle to the stranger within our gates and a mystery to the stranger beyond the seas. English is easy, adaptable, and capable of a many-sided development; its spelling is difficult and

cumbersome as well as being dishonest and absurd. It does not fully represent our spoken language and is getting farther and farther away from it all the time and therefore to keep up such a farce is not becoming to a sensible people.

Apart from its relation to the foreigner our intricate and disordered spelling also places a direct burden upon every native user of English. It wastes a large part of the time and effort given to the instruction of our children, keeping them for example from one to two years behind the school-children of Germany and condemning many of them to alleged illiteracy all their days. Moreover the printing, typewriting and handwriting of useless letters which our spelling perscribes and upon which its difficulty chiefly rests, wastes every year millions of dollars and time and effort worth millions more. If then, as is certain, the reasonable and gradual simplification of our spelling will aid the spread of English, with the attendant advancement of commerce and of intellectual freedom; will economize the time of our school-children and make their work more efficient; and will aid greatly in the cheapening of printing, is it not a matter which appeals to common sense, to patriotism, and to philanthropy?

The slight changes in the words proposed represent nothing but that unconscious movement which has made students as well as mechanics write plow for plough, that which makes most people write honor without the somewhat absurd "u," just as all who speak English now write bat, set, dim, sum, fish, while in former ages they wrote batte, sette, dimme, summe and fysch, that same unconscious movement which makes us write "public, almanac, fantasy and wagon" instead of the ancient publick, almanack, phantasy and waggon. In the same direction as this unconscious movement, have President Rosevelt and his associates very carefully proceeded and have concluded that there are general analogies upon which rules of a certain kind may be founded and it is within the range of possibility to extend these rules by the elimination of the exception. No sweeping change is necessary and there will be no ground for the charge of radicalism. The President in advocating this movement has not the slightest intention of doing anything revolutionary towards the Mother language, but as an enthusiastic admirer of the Anglo-Saxon tongue he sees no reason why it should not become as widely dominant as the race. He believes that the straightening of

the orthographic tangle will render the language so easy for foreigners to write that its use may become almost universal and the most diplomatic of languages.

Below we give a few of the rules so far formulated for the use of the reformed speller just to show that the reform is not impossible :

1. When offered a choice between *ae* and *e*, choose *e*; *ex-esthetic*, *medieval*.

2. Don't double the *t* in *coquet*, *epaulet*, *etiquet*, *omelet*.

3. Omit the silent terminal *ue* when allowed. Ex. *catalog*, *pedagog*, *decalog*.

4. Spell *theatre*, *centre*, etc., in the English way—*center*, *theater*, *niter*, *miter*.

5. Always omit *u* from words sometimes spelled with *our*, Ex. *labor*, *rumor*.

If this reform is successful it will differ from our present spelling about one-third as much as this differs from the spelling of Shakespeare. All the opponents of the changed order of things will become accustomed to it and many there are who predict that before many days have passed they will cease to criticize the President and its promoters and develop an expertness in the reformed spelling that will delight the English-speaking world.

Mr. E. F. Byrnes, then rose for the affirmative.

MR. CHAIRMAN,—Forces that bring about evolutions in a language operate of themselves and are set in motion, not by the arbitrary decision of a man but by the changing customs and manners of a people. It follows naturally, that a bold and arrogant attempt, on the part of a few Americans to disturb the system of English spelling, will at least be the subject of ridicule if not the object of censure.

Though perhaps the prime movers of this undertaking are men of judgement, from its very nature it tends to destroy the uniformity of the language. If such a thing were possible the first step to take would be to obtain the consent and influence of the whole English speaking world. The soundness of such a move depends not so much on the ability of the leaders as on the number of the followers.

When such a movement has gained head-way free from all restraint it is sure to go beyond all reasonable limits. In theory simplification seems laudable, in practice it might prove beneficial.

Indeed who would not welcome, center, savior, traveler, quartet, cigaret, program, colum, solem and every natural improvement, but who on the other hand would not abominate thru, tho, nu, or, at which are substitutes instead of simplifications?

In different parts of a country, in fact in the same vicinity, we may observe how pronounciations vary. This being the case, we can suppose what might be the result if we spelled as we pronounced and this, I say, is the object of the new Spelling Reform. Naturally we would have many distinct dialects in a very limited area. If this phonetic idea is allowed to gain favor, as it is proclaimed today, nothing else but a chaos in the language will follow. Some will approve of it, some will disapprove of it and of the former many will disagree, as there is no solid foundation to their work, though they may have supposed they were starting on the right path of simplification.

Mr. Fleming then spoke for the negative.

MR. CHAIRMAN, etc.—We will begin from the beginning, examine and find out the natural tendency followed by the different nations, in building up literature. We all know that the Roman alphabet is in use practically all over the civilized world. At the time when this code of letters was chosen, there were two great alphabets in existence, namely the Greek and the Roman. Now, Mr. Chairman, the scholars of Europe unanimously adopted the Roman in preference to the Greek alphabet. And why did the ancient scholars of Europe prefer the Roman to the Greek alphabet, when they were embarking on the difficult task of forming new languages, when they were nursing and moulding the languages of France, England and Germany? The Greek alphabet represents a language of as great an array of literary writers as the world has ever seen, and why did the ancient scholars of Europe prefer the Roman alphabet to one representing a greater language. Mr. Chairman, they chose the Roman in preference to the Greek alphabet because it was simpler, and I am sure that everyone in this Hall is grateful to them for so doing. No one of common sense is desirous of being vexed and bothered by the knowledge that there are half a dozen ways of writing one letter which is only one of the many complexities of the Greek language. Therefore, Mr. Chairman, the first step toward simplified spelling was taken,

not by Pres. Roosevelt, but by the ancient scholars of Europe, when they chose the Roman in preference to the Greek alphabet.

The first step towards simplified spelling was not taken by Pres. Roosevelt and neither was the second. In 1882, the London Philological Society published a set of rules for spelling phonetically, and a list of several thousand words requiring reform. The Society included among its members, the scientist Charles Darwin, the poet Alfred Tennyson, the philosopher Herbert Spencer and the statesman Mr. W. E. Gladstone. Surely, Hon. Judges, the opinions of such great men should have some weight in the matter of spelling reform. In 1883 The American Philological Society followed the same line of action.

Now, Mr. Chairman, my worthy opponents claim that simplified spelling as advocated by President Roosevelt is detrimental to the English language. Why there could be nothing of greater benefit to the English language. The Anglo-Saxon race is the dominant race of to-day. "Dominant race—Dominant language." The English language with a phonetic system of spelling, would soon become the dominant language of the world, because it would be so much the easier for foreigners to learn it. Englishmen would then know and take more interest in their mother tongue, and above all it would simplify it for the workingman.

The last speaker says that the simplified system of spelling, as advocated by President Roosevelt would cut us off from the history of language. Well Mr. Chairman, that assertion is false. The history of our language, is written in millions of volumes, stored away in thousands of libraries, and it can never be lost, as long as there are students and scholars in the world. Besides how many people, ever have any need to delve into the history of words. A few thousand learned professors, scattered throughout the English speaking world, and my worthy opponents wish to burden a few million humans, with an absurd system of spelling for the sake of a few thousand.

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Our Students are requested to patronize our Advertisers.

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No. IV.

TO WORK.

The students are all back from their holidays. We welcome them. We missed them, though we are happy they enjoyed themselves. Wise in our generation we have a word to whisper to our young friends—*To work gentlemen!* Already we are watching the horizon for the June examinations. Then, is the time of stress and storm. Strange to say, the majority of the candidates pass safely matriculation. Perhaps their success was due to extra work and preparation made for this first test. Two years after the matriculants, flushed with success and rendered over-confident, are bowled over like nine pins at the intermediate. And what is a sad feature the fallen do not seem to have the power to recover. Their bruises prevent them from trying the final two years later and it is noticed that the graduates are to be counted by twos and threes. Now, in our opinion this chronic failure to pass exams and take degrees is

due, not to lack of brains, but to the dilatoriness with which the students settled down to their books after their holidays. Gentlemen there are now no games to call away your attention. Here is a long stretch of quiet winter to help you to get on intimate speaking terms with your class books. Make the most of it for study. Be not content with a cursory glance at the lecture for the day. Give it a second look, then a third and sharper glimpse, a fourth, a fifth, too. Take notes. And when next June you line up under your Argus-eyed examiners you will need neither notes nor books.

REV. DR. NILLES.

By the transfer of Rev. Dr. Nilles to the charge of the Oblate community of Mattawa, the University loses one of its most prominent professors. Born at Metz the young Nilles, after passing through the schools of his native city, continued his classical studies at Notre Dame de Lumière, near Nancy, France. Having joined the Oblate order the brilliant young scholar was sent to Rome where at the famous Gregorian University he won, with great distinction, his degrees in Theology and Canon Law. His talents and his wishes inclining him to the arduous labor of higher education, his superiors ordered the young doctor to the University of Ottawa. Here, on his arrival in December, 1884, Rev. Fr. Nilles took up the teaching of philosophy, being well qualified by his acquaintance with Cardinal Zigliari in Rome, to interpret the text-books designed by this eminent author for a two years' course in metaphysics and kindred branches. Fr. Nilles also gave the benefit of his ripe scholarship in lectures on French literature, history, ancient and modern, the philosophy of history, on political economy and on government. He was Vice-Rector and Prefect of Studies for several terms. His work at all times met with the most fruitful results. Thousands of Ottawa College graduates look up to him in gratitude and pride. While we regret our loss in the departure of this able educator we wish him every success in his promotion to a more pleasing sphere of action.

MEN OF MARK.

In the *Catholic Record* for Jan. 19th we read : "Two men in our midst have recently been given positions of honor, Mr. D'Arcy Scott of Ottawa, who has been elected mayor of our capital city, and Mr. Charles Devlin who has been returned by a large majority to represent Nicolet in the House of Commons. Both are young men, but, nevertheless, their career so far gives us assurance that they will attain the top rung of the ladder." The University is proud to claim Mr. Scott as one of her sons. Mr. Devlin has already sat in the Canadian Commons. In 1903 he became Nationalist member for Galway in the imperial Parliament from which he has just recently resigned. As an orator he has few equals in the Dominion. The *Record* in the same issue gives what purports to be "an American opinion of Sir Wilfrid Laurier." This is an eulogistic account of the career of the Premier of Canada, and we all know that the eulogy is well deserved. Evidently, Sir Wilfrid is cast in the "mould of nation-builders." By the way, the publisher and proprietor of the *Record* is Senator Thomas Coffey, a man who, in his own quiet way, has contributed much to build up this country, and whose life is above reproach, "whose aims are honorable, straightforward and sincere, whose ideals serve to bring prosperity and glory to the country in whose service his life is being spent."

RIDICULOUS !

The Liverpool *Catholic Times* can find no other term than ridiculous for the catechism which Sir Oliver Lodge has published "to afford a partially scientific basis for future religious education". What Sir Oliver means by "a partially scientific basis" is, of course, a partial basis of the natural sciences, and this is pure nonsense. Religion is not based on the natural sciences any more, perhaps less, than the science of mathematics but is a science in itself, the parts of which all fit together into one harmonious whole quite as much as the parts of chemistry, and more so than those of biology. The science of religion is based, not on the sciences of physics, botany and zoology but on the revelation of God Himself. True science

and true religion cannot contradict each other ; but true science is fact and not theory, and true religion is the teaching of God, and not So-and-So's interpretation of the Bible. Sir Oliver makes a double mistake in thinking his ideas of science and of the Bible are correct. Sir William Ramsay, himself a Nestor of science, says Sir Oliver's science is "pure theory". Does Sir Oliver Lodge fondly imagine that the Son of God could be so lacking in wisdom, intelligence and foresight as to have passed his life on earth without taking full and proper precautions in the establishment of means for expounding and protecting the message and teaching He decided to convey to mankind through all ages ? People, who are satisfied to trust in surmise, theory, and conjecture as a preparation and a guide for their career beyond the grave, will find in Sir Oliver's catechism just the dead-sea fruit they want. Here is his first question and answer : " Q.—Who are you ? A.—I am a being alive and conscious upon this earth, my ancestors having ascended by gradual processes from lower forms of animal life, and with struggling and suffering became man". This, of course, is Darwinism elevated into dogma, and to reiterate the words of Sir William Ramsay "it is pure theory to say that our ancestors ascended by gradual processes from the lower forms of animal life". The lowest forms of life known to present-day science are the bacteria and single cell vegetables and animals. Perhaps Sir Oliver will tell us how it comes about that after the indubitably long time demanded by the Darwinians for the evolution of so complicated a being as man, we still have those simple organisms as they were, and unchanged by the ages of natural and other selection ? How comes it that so erratic and chanceful a power, as natural selection is put down to be, has acted in harmonious unison to produce the two hundred and ten bones, five hundred and fifty muscles, heart, blood vessels, nerves, lungs, stomach, liver, brain, eyes, ears, and other complicated organs of man all unified into a noble and intelligent being ? Darwinism is after all but a theory and to elevate theory into dogma and tack it on to religion is the great mistake Sir Oliver Lodge makes in his catechism. Evidently for "future religious education" the old penny catechism of our fathers in the faith is much to be preferred.



Exchanges.

McMaster University Monthly is a newsy college paper. In "The Story of the McMaster Lit" is given an imposing array of names of old students. Sophette's "How to write a Composition" is a humorous skit. The December issue opens with a very readable article entitled "Browning's 'Paracelsus'". "A Son of the Forest" is a Redskin tragedy.

The *St. Jerome Schoolman* receives many bouquets from exchanges, and deserves them. The December number furnishes two serious and very instructive articles entitled respectively "Government" and "Fortune Telling and Witchcraft." The stories are replete with incidents taken from real life. "The Exman Abroad" is particularly good.

As usual the *Abbey Student* is interesting from cover to cover. The following verses are from a poem "The Homecoming of the Boy":

He's been off to the big college
Where they teach him everything,
Where the very air is knowlege,
And he's told not to 'butt in !"
The folks at home sit hoping
That their boy's grown big and tall ;
That he's just about twice as manly,
As when he left them in the fall.
That he's learned a lot of manners,
That he knows most all 'bout Greek ;
That he's skilled in mathematics,
And knows just how to speak ;

The *Allisonia* is an attractive little paper. In November, '06, it began its fourth volume with a new staff of editors who introduce themselves modestly, saying, "If we do not attain to the perfection of last year please be kind towards us in your criticisms because it is our highest aim to give you of our very best". Never fear, brave hearts! you are delivering the goods.

The *Xaverian* for November bids farewell to Dr. Thompson, the retiring Principal who had served on the staff for fourteen years. Dr. H. P. McPherson succeeds. The editor also calls upon the student body for aid to make the *Xaverian* a creditable reflection of college ideals, a truthful mirror of the many sided life of college.

The REVIEW receives a slight mention from the Manitoba College *Journal*, which is very encouraging, coming as it does from this very reserved publication. Besides a good cut of the Rev. Principal and some local notes, "Freshmen" are held up for humorous comment both in verse and prose.

Dr. McKenzie King, Deputy Minister of Labor, editor of the *Labour Gazette*, has been made a C. M. G. by His Majesty, King Edward VII. This is a well-merited honor and the REVIEW wishes to congratulate the happy recipient. As the *Gazette* for December informs us, Dr. King, after lengthy negotiations, effected a settlement of the coal miners' strike at Lethbridge, Alberta, under the Conciliation Act of 1900. The strike of the miners had been declared eight months before, and such was the scarcity of fuel induced that farmers in the Craik district "were coming thirty-five miles for coal and obliged to return without a shovelful." This was on November 13th. When at length work was resumed at the mines on December 3rd the suffering had become most acute. Orders from one company in Prince Albert brought the answer: "We have neither slabs, edgings nor cuttings, and though we have inquired we are unable to purchase cordwood—there is none in the city."

Donahoe's Magazine opens the new year with a very varied and interesting list of features. The situation in France is thoroughly discussed. In a paper on "Conditions in the Congo Free State" much testimony of weight is quoted to uphold the administration of

the Belgian King. There is much other reading, instructive and entertaining.

In the *Catholic World* for January Father Searle begins a study of spiritualism or spiritism. "Strictly speaking," he writes, "there is, perhaps, nothing absolutely new in all these modern occurrences. They have great value from being accurately and faithfully observed and reported by men of great scientific ability or by others instructed by them in scientific methods, so that we have now a great mass of evidence carefully sifted, and freed at least from ordinary sources of error". On February 20, 1882 the investigators formed themselves into "The Society for Psychical Research." Sir William Crookes is one of the active members.

Book Review.

Davison's Practical Zoology. Cloth 12mo. 368 pages. Price \$1.
American Book Company, New York.

This is an elementary text book treating of the structure life, history and relations of animals. A comparatively small amount of laboratory work is indicated, and the animals to be used are such as may be secured almost anywhere. Numerous illustrations have been introduced. Much time and expense was given to the preparation of photographs which can be relied on as representing facts and approaching as nearly as possible to nature itself.

Robbins' Plane Geometry. Half leather, 12mo. 254 pages. Price 75 cents. *American Book Company, New York.*

All books on mathematics look much alike to us. Still, as the majority of us feel that it is incumbent to secure a respectable average on every subject in the Matriculation anything that helps will be rapturously embraced. So when the author declares that the diagrams in this book are superior in character, and the arrangement and typography of the text tend toward economy of time and effort on the part of the beginner we lay the book aside for a spare hour hoping that we shall not be disappointed.

La Bédollière's La Mère Michel et Son Chat. Cloth 12mo. 104 pages. Price 30 cents. *American Book Company, New York.*

A favorite story among French children when it appeared. The edition contains complete vocabulary and helpful notes.

Priorum Temporum Flores.

The Right Rev. Augustine Dontenwill, O.M.I., '80, on his way back to New Westminster after having attended, in Rome, the General Chapter of the Oblate Order, stopped off at Ottawa and honored Alma Mater with a short visit.

On January 7th, Mr. D'Arcy Scott, a former student and an eminent lawyer of the Capital, was the successful candidate in the mayoralty elections of the city, winning by a majority of 188 over his nearest opponent.

The Rev. Joseph McDonald '03, while on a visit to his home during Christmastide, preached an eloquent sermon in St. Joseph's Church.

The debators chosen to defend Osgoode Hall against Trinity University on January 11th, were two graduates of Ottawa University, Messrs. George L. Kelly and Hugh J. Macdonald.

St. Joseph's Scholasticate, Ottawa East, has a new superior in the person of the Rev. William J. Charlebois, O.M.I., '86, for some time a professor of the University and last year's delegate of the Canadian province to Oblate General Chapter. Father Charlebois' long residence at the Scholasticate and the important positions he always held in the directing of the community, marks him as particularly well-fitted for the important office to which he has been appointed.

The visit to the University of the Rev. Richard Carey '03, was a most pleasing one to his friends both among the students and the professors. Father Richard is temporally stationed as curate at Kemptville, Ont., and we hope we shall often see his genial face about the College.

The Rev. G. Gauvreau O.M.I. '81, for a long time and up to a few years ago, the distinguished professor of Chemistry of Ottawa University, has been made Procurator General of the Canadian Province of the Oblate Order.

On his way East, Dr. Tiernay of St. Albert renewed old acquaintances at Ottawa College.

At the Christmas ordinations, the Rev. W. J. Collins O.M.I. '03 received deaconship from his Grace, Archbishop Duhamel.

During the 'Xmas holidays we were pleased to see around the College the familiar face of Mr. Gerald Dunne of McGill, and of Messrs. G. Kelly, Hugh J. Macdonald and Roderick Byrnes of Osgoode Hall.

OBITUARY.

MR. MICHAEL McGUIRE.

It was with deep regret we learned, on January 4th, of the death of Mr. Michael McGuire, father of the Rev. James P. McGuire, O.M.I. Fr. McGuire is a member of the College staff. To Rev. Fr. McGuire and to all the members of the bereaved family the REVIEW extends sincerest sympathy. I. P.

MRS. PATRICK H. HARTY.

On Jan. 11th Mr. Wm Harty, matriculant of '99, was deprived by a premature death of his mother, Mrs. Patrick H. Harty. The REVIEW offers to Mr. William Harty heartfelt sympathy of condolence. R. I. P.

Of Local Interest.

As usual everybody has the "blues" after the holidays. Cheer up, boys, June is coming.

Our genial football captain has failed to put in an appearance this term, and strange to say the local editor has, as yet, been unable to locate him—even his last resort, a M-c-r-a-r-m special having failed. Tom was a general favorite with the student body and is greatly missed.

"The Pride of Killarney" will be presented in Harmony Hall on Tuesday evening, Feb. 12, under the auspices of the Debating

Society. The cast of characters is a very capable one, and the fact that Rev. Dr. Sherry is in charge, augurs well for the success of the affair. As the Society is in a bad shape financially, it behooves each member to lend a helping hand.

Our old friend Mr. A. Hogan of Syracuse paid Ottawa a visit during the holidays but left before the boys returned. Why such a nasty departure, Allan? ? Hope you had a good time.

What's the proper thing in wall paper this spring, J-r-y; or isn't the new stock in yet? Somebody said one of the lay-profs. was furnishing a house and would like to know. Is that so, J—k?

The Gaelic Society has reorganized under the capable direction of Rev. Bro. Finnegan, and is making excellent progress. At its last meeting two new members were received, Rev. Frs. Hammersley and Stanton. They will be a big addition to the Society and are entering into the work with a vim that means success. We understand that Rev. Fr. Kelly is to be initiated shortly. Congratulations, Father.

The latest: Rideau rink—12 to 1 p.m., b-tl-rs in attendance. Own up, Mac.

J-n-s.—My eyesight is not affected.

F-t.—Well it's the only thing about you that isn't.

M. S.—Has our lobster a shell?

J. L.—No, he has a crust.

The REVIEW staff learns with regret that one of its members is likely to return to the land of his birth shortly. It *may harass* us considerably to replace him.

Have a care for your stock in jewelery, Q—m! The market seems to have a tendency to be smit(h)ten lately.

While passing McC-r-h's room late the other night, the local editor overheard the following production of Mc's poetical imagination:

“When my last wink in vain is wunk,
When all my weary thoughts are thunk,
What saves me from a shameful flunk?
My pony!!”

The telescope reveals in part
A shining star at noon-day,
But the telephone explains how *Art* . . .
Sees *Monday* every Sunday.

At the last meeting of the Debating Society W. Grace and J. Lajoie upheld "That the importation of Oriental labor into Canada should be prohibited," against H. G. Burns and G. Gauthier. The debators did full justice to their subject although the time given them for preparation was rather short. Messrs. Bawlf, Byrnes, Costello and Veilleux spoke from the audience and adduced some interesting arguments both for and against cheap labor. The vote of the judges was in favor of the affirmative.

Recent occasions have exposed the fact that we have some very talented singers in our midst. All that is necessary is a little cultivation by way of running a plough through their voices with a little bird seed thrown in and their warbling may be a little more conducive to the health of their hearers and especially to the laws of harmony. That's knocking A. B. C some, eh Bill?



J. E. McNEILL, '07.

C. J. JONES, '07.

Ottawa's victorious representatives on the Toronto-Ottawa Inter University Debate in Toronto, on Dec. 7, 1906.

The following notes are taken from one of the local papers.

Mr. C. J. Jones is the son of J. Jones of Eganville, Ont. Having attended the Separate and High Schools of that place he matriculated at Ottawa University in 1903. During his course here he has taken a lively interest in all the student associations, notably debating, scientific and athletic. He was, last year, vice-president of the Intercollegiate Football Union, and president of the local University Athletic Association, an organization which boasts of having won more Rugby Championships than any other in the Dominion. During the season just ended he was manager of the senior team and figured on it with distinction. Mr. Jones is 22 years of age and will graduate in June. As a speaker he expresses his ideas with fluency and with much conviction.

Mr McNeill is the eldest son of John McNeill of Olga, North Dakota. He received his primary education in the public schools and Collegiate at Marysville, Ont., and is at present in final year Arts. He has made a good course at Ottawa, winning, last year, The Governor General's medal, one of the highest marks of merit in the course. His popularity among the students is attested by the many responsible positions he holds on the executives of the different student organizations, being treasurer of the Athletic Association, Business manager of the REVIEW, Chairman of the Reading Room committee, and Secretary-treasurer of the Inter-University Debating League, composed of McGill, Ottawa, Queen's and Toronto Universities. He was also elected President of the University Literary and Debating Society but resigned. Mr. McNeill is 20 years of age will graduate in Arts this year. He expresses himself with much grace and fluency, and is a speaker of considerable promise.

The REVIEW welcomes to the University the Rev. Father Perruisset who has taken charge of the classes lately taught by Rev. Father Nilles. Fr. Perruisset is a graduate of the Gregorian University, Rome, and is a man of high scholarly attainments. He has had a wide experience as a professor, and is a decided acquisition to the staff.

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Earthquakes.

THE past year has been signalized by a series of natural phenomena which have been seldom equaled in any similar period within the history of mankind. Beginning with the terrible volcanic outbursts of Vesuvius on April 14, 1906, various points of the earth's surface have been convulsed by volcanic eruptions, or earth tremors, which have had the most disastrous effect, and have resulted in great loss of life and vast destruction of property. All of these cataclysms have not occurred in a single so-called volcanic or earthquake belt but have taken place in the most widely-separated localities and our greatest seismologists have not yet been able to ascribe their origin satisfactorily to a common cause. Whether or not it is merely coincidence that these happenings should all have taken place within a twelve-month or whether there is some great underlying action with which we are unfamiliar, and which has given rise to them, still remains to be revealed.

A scientific report cannot yet be given of the recent catastrophe which destroyed Kingston, Jamaica, and which, evidently, was hardly less destructive in severity and extent than that which resulted in the destruction of San Francisco or the subsequent one which effected such terrible devastation at Valparaiso. Only after an elaborate study of the whole region affected by the earthquake and a careful

examination of the records of the pendulums located in the Jamaican territory can there be assigned to this subterranean disturbance a cause agreeing with the principles of science. However, from the information received it seems that it consisted of a great number of shocks, with one of maximum intensity near the beginning of the series of tremors. With this knowledge of the event, combined with an acquaintance of the geological formation of the locality, seismologists soon can assign a very probable cause of it, and determine its nature.

Since the Neapolitan earthquake of 1857, this kind of phenomenon has been studied with scientific method and seismology has made such great progress that now those who have given it their attention have gathered enough data to distinguish the class to which every earthquake must be referred. Nevertheless, we can only conjecture their causes with a high degree of probability, for we have little knowledge of the interior of our planet, the deepest drills having only reached to a depth of a mile and the centre of these seismic disturbances is ordinarily far below. For instance, the centre of the Charleston earthquake was calculated by Dutton to be twelve miles below the surface.

The actual leaders of this new science, as Milne, Gray, Ewing, Dutton and others, divide earthquakes into three classes, according to their origin. The first consists of slight local shocks caused by the fall of rock in underground passages; the second of volcanic earthquakes, also local in character, but often of considerable intensity near the centre of the disturbed area; while in the third class we have tectonic earthquakes, or those directly connected with the shaping of the earth's crust, which vary in strength from the weakest perceptible tremor to the most violent and widely felt shock. To which of these three classes then does the last Jamaican earthquake belong? On account of its destructive forces and its disturbed area, it could not possibly belong to the first class, nor do we think that the cataclysm of Kingston could be placed in the second class, because we have no evidence of its volcanic character, but, on the contrary, the few reports we have of it point clearly towards its being of tectonic origin.

According to the opinion of the most celebrated seismologists, an earthquake in the region where both volcanic and seismic centres

meet, is very seldom to be attributed to the effort of the magma, or molten matter, to force its way to the surface; an effort which is explained in two ways, either because of a release of pressure from above, or because a great mass of water finds its way into the fissures of the rock, and, reaching a depth where the temperature is very high, is suddenly converted into steam. If we find in the same region the centres of volcanic activity and seismic disturbance, this, according to the opinion of most seismologists, is due to the weakness of the slopes of the great depressions and uprisings of the surface of the earth, where the strata are under great stress and become, therefore, points of fracture. These points are at the same time centres of seismic disturbance and also of volcanic activity on account of fissures and the movement of the interior strata. Dr. Milne, our highest authority in the matter, says that unless we have distinct evidence of its volcanic character, an earthquake must be regarded as tectonic. Volcanic earthquakes are characterized by their small meizoseismal area, the shock being violent in the epicentre, or first point of the surface where it is felt, and diminishes very rapidly from that point; whereas the tectonic earthquakes are characterized by their large meizoseismal area, and the destruction in the epicentre is not so great as in the volcanic generally speaking. This difference between them leads to the belief that the centre of disturbance in the latter is very deep-seated, while in the former it is not so far below the surface of the earth.

An earthquake may also be defined as a vibratory movement produced within the earth and propagated outward through the strata of the earth. Now, according to the laws of vibratory motion, when this is propagated through a homogeneous and perfectly elastic medium, the intensity of the movement at any point is inversely proportional to the square root of the distances to the centre, from this law it is evident that when the centre of vibration is nearer the surface the distances from this centre to the different points of the surface increase proportionally much more rapidly than when the centre of disturbance is deeper, and therefore the intensity of the shock decreases with much more rapidity around the epicentre when the focus is not so deep-seated. This also shows that in the tectonic earthquakes the cause of the shock is much stronger than in the volcanic ones; although in the latter the destruction in the epi-

centre is very often greater than in the former, because the distance travelled from the centre to the epicentre is longer in those due to volcanic activity.

The great English seismic authority, Prof John Milne, has advanced another theory to account for the recent seismological phenomena which have been manifested in various parts of the world. He declares that the disturbances are due not to a merely normal readjustment of the earth's strata, or to the shifting of the surface to meet a gradual contraction in the size of the globe, but are caused by displacement of the globe itself from its true axis, and are really due to the jar incident to the subsequent swing back of the earth upon that true axis. It is conceivable that such a return movement to the axis as well as the original distortion would cause a tremendous strain upon the crust and could easily account for the most terrific shocks imaginable. Sir Norman Lockyer declares further that the deviation from the true axis, a fact which, by the way, can be scientifically proven, is due to the great sunspots which recently sent more energy to the earth than at any other time during the thirty-five years sunspot period, and which, through the great differences in the corresponding temperatures, caused the formation of vast ice-masses at one or the other of the poles, of such weight that the distortion takes place, to be subsequently remedied by other variations.

This ability to foretell the day or the hour that the earthquake takes place has not yet been attained, although many prophets are vaunting their alleged weather plants which not only forecast weather but predicts earthquakes. These predictions are almost invariably found to be falsified by the event. But, possibly, as more certain knowledge of the earth's interior is acquired, and when the theoretical explanations of the changes concerning the shape of the globe have been placed on a surer basis we may attempt predictions with more confidence, and also establish a certain balance between the factors that control the situation. None the less, the enormous advance in seismology, effected in late years, can but encourage further efforts not merely in the cause of science but to the practical benefit of mankind.

M. DOYLE, '08.

Concerning Certain Inconsistencies.

IF consistency be, indeed, a jewel, it is one to be found in but few treasure houses ; if a virtue, it is one rarely practised. Lip-service, to be sure, like all the other virtues, it has in plenty ; most of us, in truth, pride ourselves on possessing it. Unfortunately, there is another quality, common to most of us, which passes current as consistency. Its true name is obstinacy. But it passes current, nevertheless.

Human inconsistency, to say truth, has passed into a proverb. "There was never yet philosopher who could endure the toothache patiently." Yet, since the world, as Augustine Birrell says. "Is governed by logic," [*via Media*] by the logic of events, it is obvious that when our inconsistency runs counter to this same logic, as, of its nature, it must do, trouble inevitably ensues. Nature, though feminine, is consistent, *mirabile dictu*, and has little or no tolerance for the opposite quality. The sex, indeed, are not prone to be tolerant.

To pass from the general to the particular. Your would-be reformer is always more or less inconsistent, generally more, and the spelling reformer, so far from being an exception to the rule, comes, rather, under the category of a shocking example. There is no need, surely, to specify inconsistencies, which are sufficiently obvious. That which the opponents of "reform" chiefly object to is, I take it, that it is to be forced upon us by the arbitrary dictum of a convention of scholars, the most unpractical of all men. The active partner of the concern has no claims to scholarship, and has the contrary fault of being merely practical. The world of English literature has not yet fallen under the domination of the business man. Nor has it been handed over to an oligarchy of university professors. The business man, in this instance, as a Scottish-American, belongs to the two most aggressive and self-confident races on the face of a suffering creation, John Bull himself not excepted. The University professors might, possibly, find Swift's "Voyage to Laputa" profitable reading, should they condescend to read it.

The world, in truth, is governed by custom, as well as by logic, and neither is to be set aside so easily as reformers would have us believe. Two points may, however, be touched on briefly here, the

question of phonetics and of uniformity. As to the first, it has been admirably pointed out, by an intelligent foreigner, that English phonetics differ radically from those of other languages, and that consequently any attempt to spell English phonetically must enormously increase the foreigner's difficulty in learning it. Personally, indeed, I should be inclined to say that we need more, not fewer, sound symbols, after the example of the oldest Eastern languages, and, I believe, of Gaelic. We need, if anything, to complicate our spelling rather than to simplify it. On the whole it is better to leave it as it is—for the present. It is bad enough, in all conscience, but change is as likely to make it worse as better. More likely, as a matter of fact, that being the prevalent nature of changes.

The matter of uniformity is of nearer interest to us here, since uniformity is, to all intents and purposes, synonymous with consistency. Certain words, formerly ending in *ed*, are to end in *st*. On what principle these have been chosen, I do not pretend to guess—if, indeed, principle may be said to have anything to do with the matter. But it is, surely, striking evidence of the slovenliness of our speech that these university professors should ignore the difference between “oppressed” and “opprest,” even as most of us make no difference between “learned” (past tense) and “learnt.” My own impression is—which I offer for what it is worth—that such forms as “opprest” are of purely poetical origin, since in poetry, at all events, sounds have, or should have, their true and exact values, and “oppressed” could never rhyme with “breast” were each word rightly enunciated.

But of poetry, as of many other things, the practical business man knows nothing and cares less, nor does the university professor concern himself with it—in English. An age which was poetical, though it could not spell, devised these forms as sound symbols, accurate and exact as music. A later age, less poetical and more practical, used them carelessly and indiscriminately, as convenience—or laziness—dictated. And it is to this wholly unjustifiable use of them that our spelling reformers would lead us back, in the name of “consistent evolution.”

I return, for the space of these final paragraphs, to the subject of the Bible in English literature, in order to point out an inconsistency which, I think, is more likely to strike a convert than one

brought up a Catholic from childhood. It is commonly held, on reverend authority, that the Bible is not a fit book for the young, least of all for growing boys. Apart from the fact that the opinion here referred to seems to differ from that of Saint Paul: "*From a child thou hast known the Holy Scriptures*"—of the Old Testament—"which are able to make thee wise unto salvation" [II Tim.: iii, 15], it certainly errs on the score of consistency. We fence our children off from the "living pastures" of the Word of God, and from "the still waters," but turn them loose into the poisonous meadows of the classics, and bid them "drink deep of the Pierian spring."

Charles Kingsley who, in this at least, knew whereof he wrote, has a word on this subject, and bids us "either tell boys the truth about love, or do not put into their hands, without note or comment, the foul devil's lies about it, which make up the mass of the Latin poets" [*Yeast*. ed. 1902, p. 4]. Nor are expurgated editions any less harmful, those, especially, in which the obnoxious passages are relegated to the notes at the end, where, as Byron says:

"They all stand staring, grouped together,
Like garden gods, and not so decent either."

In truth, if I must choose between Ovid's *Metamorphoses* and the *Song of Solomon* (Canticle of Canticles) I prefer the latter, with Saint Bernard to interpret it for me. To the pure all things are pure, and Cowper, saint, poet, and quietist, used, we are told, to read "Tom Jones" aloud to two delicate, refined and pious ladies. So Saint Timothy, doubtless, read the Scriptures of the Old Testament—including the Song of Solomon at his mother's knee, and, being pure in heart, learned only that wisdom which makes for salvation. So, too, I doubt not, countless children of English speech have read the Bible, and gained only good, not harm, learning from the best teacher. But it is, of course, equally true that to the filthy-minded all things are filthy, even the Word of God, and that "a nice man," as the cynic says, "is a man of nasty ideas." Yet let us at least be consistent, and, if our children must not read the Scriptures, let us see to it that they do not read worse.

This by way of conclusion :

“ This above all : to thine own self be true :
And it must follow, as the night the day,
Thou canst not then be false to any man.”

Truthfulness—to God, to ourselves, to others—that, I take it, is what consistency, that is worth anything, really means.

BEATUS, O. S. B.

The Church and the French Republic.

PART I.



HE spoliation of the Church in France by atheistic ministries misnamed Republican has awakened among true-hearted Catholics the world over an indignation expressed in no uncertain manner. From the councils of the Knights of Columbus, the Ancient Order of Hibernians and other associations, from great mass-meetings of the clergy and the laity, have gone forth resolutions boycotting French goods or voicing the protest of Catholic America. They bear home to Premier Clemenceau and his advisers the anger and contempt inspired by their policy of plunder. For, since the Revolution of 1789, nothing more contemptible has been witnessed in the domain of legalised robbery, than this wholesale confiscation of the Church's property by the French government, the most gigantic steal of the twentieth century. The high handed and unwarranted proceedings by which the measures of confiscation were carried into effect have shown the French oligarchy in its true light before the eyes of the world—not a republic but a military despotism of the worst type, relying on the bayonet, and trampling on its own motto—“ Liberty, Equality and Fraternity.” Liberty—while it restricts the worship of God according to the dictates of conscience ; Equality—and it denies to one class of its citizens their rights as individuals and property-holders ; Fraternity—it antagonises and

oppresses the followers of the belief professed by the majority within its borders. It is not a republic in the true sense of the word but an excessive centralisation of power in the hands of a few, ruling the provinces through an army of prefects, magistrates and schoolteachers who cannot call their souls their own. Through these, its devoted slaves and allies, an anti-religious minority—two millions of the thirty-six millions that constitute the French population—has year after year, for the last three decades, won the elections and kept the country in its grip. It has been said, in an effort to explain the situation, that every fifth man in France is a civil servant, the willing tool of the government policy ; the rest are supine and indifferent, content in matters political to let themselves be ruled by whomsoever chooses to lead them. But such supposition would hardly agree with the known character of the French people—a people, like all Celtic races, by nature impatient of tyranny and prone to resent leading-strings. A more probable explanation is offered by Archbishop Ireland, who suggests that the eyes of the nation have not yet been opened to the true facts of the situation. He says :

“I know France from the Channel to the Mediterranean ; I know her villages ; I know her people. The masses are not used to political life. For ages they were governed ; they do not comprehend the art of governing. Nor is there among the masses the ambition to gain political victory. Paris for a century and a half has ruled France. Establish a new regime, monarchical or republican, in Paris this evening, and the provinces awaken tomorrow morning monarchical or republican. It will require long years to decentralize power in France, to give to each citizen consciousness of personal independence, to obtain through universal suffrage a true expression of national will.”

The anti-clericalism which has so far profited by the errors in policy or the indifference of the French Catholics as to gain full control of politics is animated by a bitterness against the Church of which those on this side of the water can scarcely form a conception. M. Maze-Sencier, a Catholic Republican, thus describes its principle and methods :

“By clericalism they mean what they affirm to be an indissoluble league between capitalists and clericals ; for the capitalists, in order to carry on their dishonest transactions, have need of clericalism which besots the brain of the

masses by preaching resignation and obedience. With unwearied reiteration one affirmation is being dinned into the ears of the French people by the French press, namely, that the Catholic Church, far from educating the people, far from serving the people's interests, far from having organized in the country an economic system that was not insupportable, kept the peasant and the working-man up to the time of the Revolution in the direst subjection, in utter degradation.

The principles of the anti-Christian Radicals who are to-day at the head of the government were blasphemously expressed the other day by M. Briand, the present minister of public worship :

“ ‘ We have hunted Christ out of the army, the navy, the schools, the hospitals, insane and orphan asylums, the law courts, and now we must hunt Him out of the State altogether.’ ”

The Paris press is largely under anti-clerical control and it conducts what M. Maze-Sencier terms “ a vast and able enterprise of lies.” “ The corrupted and corrupting French press,” as the *Boston Pilot* calls it, has disseminated its one-sided views so widely that public opinion in America outside the Catholic Church is only now being educated to the true aspect of the situation by Cardinal Gibbons, Archbishop Ireland and other eminent authorities. At a great mass-meeting of Boston Catholics the other day Dr. Thomas Dwight, of Harvard Medical School, forcibly illustrated some of the methods by which the servants of the government are held in line. He said :

“ Now for the idea of fraternity. One of the most damning proofs of the power of Freemasonry in France and of its activity against Catholics has been the revelations of two years ago concerning the spying in the army carried on even by generals, when Gen. Andre was minister of war, and the carrying of reports to the Grand Orient. The exposures were made largely through the *Figaro*, which published photographs of documents which came into their possession. Nothing was too vague to be reported ; that a man was a member of the Society of St. Vincent de Paul ; that he went to Mass ; that his wife taught Sunday School—all these were sent by fellow officers to their masters at the lodges. Here is a sample : Commandant Bennan at Bruyeres. Will be recommended by Gen. Bounal. A fanatic clerical, who on his arrival at Bruyeres went to Communion solemnly with his family. Owing to the example he has set officers and non-commissioned officers have begun to frequent church assiduously.

When the local municipality had a dispute with the parish priest, who wished the children educated in the secular schools to attend catechism in the free schools, he took the side of the parish priest. His wife takes a catechism class at the convent.'

"On a list headed "Corinth" were the names of those who were pronounced worthy of promotion; on one headed "Carthage" were those who should be kept down. It was shown that Catholic officers were removed to distant posts. Masons' names were underlined with a red pencil, and suspected persons with a blue. Perhaps the climax was reached with the publication of the following letter by Gen. Peigne, who commanded an army corps, and was a member of the superior council of war, to the secretary general of the Grand Orient.

'9th Army Corps.

'The General.

TOURS, Aug. 29, 1904.

(Grand Orient Stamp.)

'Sept. 1, 1904.

(No. 1505.)

'DEAR BROTHER VADECARD--I wrote a letter to Gen. Brun, telling him that the post asked for Capt. Choquet will be vacant on Dec. 30, and (am) again using my utmost influence. You know that Gen. Brun replied that he was aware of Choquet's candidature, and that from the first he had considered it very seriously. I am not satisfied, and I am using all my power. I am continuing a vigorous fight against the clericals of the 9th corps. A few days ago I ordered a major and four captains of the 125th Poitiers infantry regiment to the east. I think that this produced a good effect. I have also proceeded to other measures, and curés no longer dare to put in appearance. Thanks to our excellent brother Chevallier, and to the other brethren of the 9th corps, I am warned and I can strike with certainty. Freemasonry will help me in the thankless task of unfrocking (ouf!!) my officers who are so hostile and so bound to Sarto. Thanks, then, to you all, and especially to you, dear brother Vadecard, most heartfelt thanks.

'Your very devoted brother,

'Peigne.

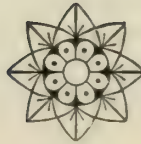
"Sarto, it should be mentioned, is the family name of the Pope. Gen. Peigne had to admit the authenticity of the letter and, driven to bay, strove to defend his course. It is but fair to say that the indignation against this spying was so deep that it precipitated the fall of Combes. Gen. Peigne passed for a time under a cloud, but only to emerge again.

"A word should be said about the connection of Freemasonry with the


oppression of the Church. To many in this community the statement will seem little short of outrageous, accustomed as they are to meet Masons in everyday affairs without the suspicion of any hostility. Leo XIII in his encyclical on Freemasonry expressly says: 'There may be persons among these, and not a few who, although not free from the guilt of having entangled themselves with such associations, yet are neither themselves partners in their criminal acts, nor aware of the ultimate object which they are endeavoring to attain.' All of us Catholics, I am sure, are glad to believe that this applies to our Masonic fellow-citizens. But the essential point is that, so far as outsiders can judge, the tendency of the order in English speaking countries is by no means what it is on the continent of Europe. There, it avows openly its hatred of Christianity. Unfortunately, as I have just shown, it is very powerful in France. Should further evidence be wanting let me read you the telegram sent from Rome on the 13th of this month, by Signor Ferrari, grand master of the Italian Masonic lodges, to the Grand Orient in Paris. 'France to-day marks a glorious footstep in her difficult path. I inscribe the memorable date in the golden book of civil conquests. I send you my fraternal salutations. You have fought and conquered.' Note the last sentence, 'you,' the head of the Masons, 'have conquered.' What more complete proof could be wished for?"

(To be concluded.)

HUBERT O'MEARA.



Lady Amabel Kerr.

OME months ago, a distinguished author passed away in the person of Lady Amabel Kerr, and with a suddenness which recalls the lamented death of Mrs Craigie. At present we can hardly do anything better than borrow from the sketch of Lady Amabel Kerr as given at the time of her death by the London Tablet :

In Lady Amabel Kerr we have lost a rare example of strenuous devotion to the service of God and His Church, rendered all the more forcible by reason of the obscurity in which she endeavored to shroud her work. It will not be out of place to gather up a few particulars of what she did, and put them on record for the benefit of others.

Of her spiritual life it would be an impertinence to speak, though in it is doubtless to be found the true secret of her unwearied activity. Nor shall we attempt any account of her constant exercises of charity, for it would be impossible to give any true sketch of what she so sedulously and successfully strove to keep in the dark.

We can attempt a slight sketch of the literary labors along which were inspired solely by a genuine and unfaltering desire to do good to those for whom she wrote, and to which she devoted her time and toil with a self sacrificing determination which it would be well if more would emulate.

Forty years ago, while still a girl, and before her conversion, she commenced her literary career with a sort of journal intime, afterward published with the title "Unravelled Convictions," in which she records the various mental stages through which which she was led through many doubts and bewilderments to find peace and rest in the Catholic Church. It is an instructive history, and thirty years afterward was republished in a second edition by the Catholic Truth Society.

Once within the fold, Lady Amabel found ample exercise for her pen, which was constantly employed in producing what might serve for instruction or edification. In particular she was a most strenuous and efficient member of the Catholic Truth Society, a regular attendant at its committee meetings, and one of the most prolific contributors to its literature, most of her work being done for it.

The character of this work will best be understood, and the labor

which it involved best appreciated, by an enumeration of its principal features.

To begin with, she did much to spread amongst Catholics a knowledge of the Bible story by her most successful little volumes, "Before Our Lord Came (Old Testament history for young children)," "Bible Picture Book for Catholic Children," and "Life of Our Lord."

Of many saints and holy persons she likewise wrote lives—some on a larger scale as substantial books, others in outline as penny tracts. Of the former class we have B. Sebastian Valfre; Buonsignore Cacciaguerra ("A Precursor of St. Philip"); Joan of Arc; B. Anthony Grassi ("A Saint of the Oratory"); St. Felix of Cantalice ("A Son of St. Francis"); and "Sister Chatelain; or, Forty Years' Work in Westminster."

The shorter biographies include those of St. Martin, St. Elizabeth of Hungary, St. Thomas Aquinas, St. Francis Xavier, St. Philip Benizi, Mother Mary Hallahan, and two who commenced life as French naval officers, and a tribute to whom came appropriately from the wife of a British Admiral; they were Alexis Clerc, and Auguste Marceau.

To our devotional literature also Lady Amabel was no inconsiderable contributor. From the German of Father Meschler, S.J., she translated "The Gift of Pentecost" (meditations on the Holy Ghost), and from the letters of Fenelon she selected a volume which she entitled "Spiritual Counsels."

In fiction, too, she produced two stories which achieved some success, despite a purpose. These appeared originally under the titles, "A Mixed Marriage" and "One Woman's Work," the latter being altered when the tale was published separately to "The Whole Difference."

Besides all these various productions of her pen, Lady Amabel edited the Catholic Magazine, established in 1895, during the greater part of its career.

At the time of her death she was engaged on a more serious task than any previously undertaken by her—the translation of Dr. Pastor's "Lives of the Popes," a task, we believe which she leaves but half accomplished, and on the afternoon of the very day upon which her fatal seizure occurred she was engaged upon it.

Thus the end found her unweariedly engaged in the very labor

to which she had in so large a measure devoted her life, with no thought of any return except that for which alone she cared, the glory of God and the good of souls ; and terribly sudden as that end was, it assuredly did not find her unprepared. May she rest in peace.

Platinum.



METAL "more precious than gold" is scarcely thought of by people in general, but that supremacy has been attained by platinum, which now ranks as the most valuable of metals aside, of course, from radium and a few others of the rarer metals which are not produced in commercial quantities.

An importer, who handles a large proportion of the platinum received, said recently : " The price of platinum eleven years ago was only \$6 per troy ounce. Its value kept steadily rising, and about a year and a-half ago it began to be worth its weight in gold. To-day pure gold is valued at \$20.67 per troy ounce, and platinum at from \$33 to \$36 per ounce. There is a large demand for the latter at this price.

There has been a greatly increased demand for platinum in all directions, but, in spite of this, the supply has not increased. The mines do not grow richer. Practically all of the supply is derived from the Ural Mountains in Russia, where some of the mines are owned by the government and others by private companies and Russian princes. These mines were worked about the same as usual throughout the Russo-Japanese war, and if the war had any effect on them, it is certain, any way, that the supply of platinum has not increased since, though the demand has.

Platinum is as necessary to the chemist as bread is to man in general, that he may live. The metal is invaluable as the material of chemical utensils, because of its resistance to heat and acids. It is used in all incandescent electric lamps, and there is no substitute for it. On account of its high cost, the platinum wires for this purpose have been made thinner and thinner. Then, a large demand has developed for the use of platinum in jewelry, in which it is especially employed for the setting of diamonds. It enables the

finest of diamonds, the pure white, to be displayed to the best advantage, while they are liable to catch a yellow reflection from a gold setting. A silver setting, of course, is easily tarnished. I have mentioned only some of the more important uses for which platinum is in such great request."

An electrician said that in all incandescent electric lights little bits of very fine platinum wire were used for the "contacts," or connections between the carbon film, in the glass bulb, and the feed wire. "Slight as the quantity of platinum is in each lamp," he said, "its value is now so high that there is a considerable trade in the old bulbs when the film has burned."

M. A. '10.

A Wish for St. Patrick's Day.



H! to be walking to Mass by the white thorn hedges,
On St. Patrick's Day, in the land of his love and his labors,
To the olden gray church with the ivy and rose on its ledges;
Oh! to be walking to Mass with the dear Irish neighbours.

Pleasing and soft are the songs of the birds in the bushes;
But, music divine is the "God save you kindly"! that greeting—
Sweeter its sound than the notes of the wood-larks and thrushes;
Warm the welcoming clasp of each true hand in meeting.

Sweet is the breath of the Spring in the fair land of Erin;
Bright is the gold of the sun on gray hill and green valley;
Blue to the far smiling heaven the sky o'er Knoc-fern';
Silv'ry the streams run thro' copses of hazel and sally.

When, in melodies sacred, the bells by the Shannon are chiming,
Would I were there, in the olden gray church, at Mass kneeling,
On St. Patrick's Day, while the ivy and briar rose are climbing,
And the mists of the morn like incense to heaven are stealing.

E. C. M. T

About Some Editions of the Bible,

TIt is very natural that there should be different and conflicting notions concerning the Bible. Amid the many and too often contradictory statements which the average reader continually meets with, even in his ordinary reading, he is often at a loss what position to take. There are, however, certain points which every day seem to be growing clearer to the world at large. On one of these the *Ave Maria* touches in a recent issue when it refers to the learned author of "Saunterings in Spain" and quotes a reviewer in the London *Tablet* as writing that "he reminds us as how, through the Polyglot Bible of Cardinal Ximenes, issued from the University of Alcala the New Testament in Greek was in Spanish hands two years before that of Erasmus and eight years before that of Luther appeared." This, it will be seen, is not quite accurate. In his book entitled "Our Bible and the Ancient Manuscripts," published in 1896, Frederic Kenyon gives these details. In 1502 Cardinal Ximenes formed a scheme for a printed Bible, containing the Hebrew, Greek and Latin texts in parallel columns. Many years were spent in collecting and comparing manuscripts with the assistance of several scholars. It was not till 1514 that the New Testament was printed and the Old Testament was only completed in 1517. Even then various delays occurred, including the death of Ximenes himself, and the actual publication of this edition of the Greek Bible (known as the Complutensian from the Latin name of Alcala, where it was printed) only took place in 1522.

Meanwhile, the great Dutch scholar, Erasmus, had received from a Swiss printer named Froben, the proposal to prepare an edition in Greek which should anticipate that which Ximenes had on hand. Erasmus consented: the work was rapidly executed and as rapidly passed through the press, and in 1516 the printed copy of the New Testament in the original Greek was given to the world. The first edition was full of errors of the press. It was based on no more than six manuscripts at the most and of these only one was either ancient or valuable and none was complete so that some of the verses of the Apocalypse are actually re-translated by Erasmus himself into Greek from the Latin; and what is more remarkable, some words of the translation which occur in no Greek manuscript

whatever, still hold their place in our received Greek text. That text is, indeed, largely based on the edition of Erasmus. The work of Ximenes was much more careful and elaborate.

From Dr. A. E. Breen's "Introduction to the study of Holy Scripture," published at Rochester, N. Y. in 1897 we get further details. "A portion of ten months at most," writes Dr. Breen, p. 475, "could at the utmost have been devoted by Erasmus to the text, the Latin version and the notes; while the only manuscripts he can be imagined to have used are Codd. Evan. 2, Act. Paul. 4, all still at Basle. He used Apoc. 1 (now lost) alone for the Apocalypse. All these excepting Evan. Act. Paul. 1, were neither ancient nor valuable, and of Cod. 1, he made but small account. As Apoc. 1 was mutilated in the last six verses, Erasmus turned these into Greek from the Latin; and some portions of his version, which are found (however some editors may speak vaguely), *in no Greek manuscript whatever*, still cleave to the received text.

When Ximenes in the last year of his life was shown Erasmus' edition, which had got the start of his own, and his editor, Stunica, sought to depreciate it, the noble old man replied, "would to God that all the Lord's people were prophets! produce better if thou canst; condemn not the industry of another." His generous confidence in his own work was not misplaced. He had many advantages over the poor scholar and the enterprising printer of Basle, and he had not allowed them to pass unimproved.

"It is evident," concludes Dr. Breen, "that the Greek text has not been preserved to us in all its pristine integrity as it came from the inspired writers' hands. But neither has the corruption so invaded it that it should be considered as an unreliable fount of Scripture. The Hebrew, Greek and Vulgate Latin, remain three authentic founts. At times, one is more correct than another, and the collation of all three is useful to the understanding of any one." "There is scarcely a verse" observes Professor Kenyon on page 3 of his book "in which there is not some variation of phrase in some copies. It is true (and it cannot be too emphatically stated) that none of the fundamental truths of Christianity rest on passages of which the genuineness is doubtful; but it still remains a matter of concern to us to know that our Bible, as we have it today, represents as closely as may be the actual words used by the writers of the sacred books."

D.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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Vol. IX.

OTTAWA, ONT., February, 1907.

No. V.

NOT SO MEDIOCRE.

An article in a leading American publication characterizes Pope Pius X. as an ignorant and silly sort of a saint. For Catholics who feel bound by special and personal obligations to reverence the spiritual authority of the supreme Head of their Church, it is not pleasant to read that, "Pius X is not a genius as his culture is scarcely mediocre." Now Catholics are not simple enough to believe this. Besides the fact is becoming known that the young Sarto, not only showed exceptional talent at school but was most regular in his attendance, from his eleventh to his fifteenth year trudging every day without fail seven miles to school in Castlefranco and seven miles back home. He completed his studies in the Great Seminary of Padua where he spent nine years, sweeping off the honors of all his classes and very larger classes some of them were. A report, which received at the close of his college course, is very interesting from many points of view.

"In classics, a four years' course, he always obtained "the four notes," and finally received a special mention in Mathematics, Latin, Greek and Italian composition. In Philosophy: Distinguished because a good thinker, with the relative knowledge in a high degree, as well for the profoundness as the extent of his knowledge. In Italian: Eminent for his great facility in interpreting the classics, for the correctness of his style, and for his varied knowledge of its literature." (We pass over the notes in Latin and Greek, which are of a similarly eulogistic character.) "In Geography and History: Eminent for his vast and clear knowledge of all the facts of mediæval history and their chronological order. In Mathematics: Distinguished on account of his very laudable, natural aptitude for the science, and for his great dexterity in solving problems in algebra and geometry. In Physics and Natural Science: Distinguished for the clearness of his ideas, and for his precise and co-ordinate knowledge as well as practical proofs."

This young peasant of Riese is thus lauded for the acuteness of his genius and his intense assiduity to study; so that the culture with which he left the great institution can hardly have been "mediocre;" and that culture has been growing ever since.

MAPLE PRODUCTS.

An interesting bulletin just issued from the Department of Agriculture deals with the question of the manufacture and purity of Canadian maple syrup and sugar. The average annual output for Canada approximates 17 804,825 pounds, the money value of which is placed at \$1,780,482. The limits of the sugar maple extends from Nova Scotia, New Brunswick, Quebec and Eastern Ontario, south into Vermont, New Hampshire, Pennsylvania, New York and Ohio. The sugar maple does not flourish in Europe. Canada supplies over three-sevenths of the world's output and the possibilities in this direction are easily five or six times greater than the present yield. Last year legislation was passed to guarantee the purity of this product offered for home consumption or export, notwithstanding which adulteration continues practically unrestrained. Of 85 samples of syrup and 25 of sugar, 111 in all, collected in various provinces of the Dominion the past year, 65, or 58.5 per cent. of the syrups were impure. Of nine samples of the syrup collected in Ottawa only four were free from impurities and fifty per cent. of the sugar was adulterated. This does not speak highly for the honesty of the makers. The severe penalties provided by law for adulterat-

ing the product and fraudulently marking the packages should be applied when the criminal intent of the parties placing the goods on the market, has been established. Purchasers should have their "fruit in season," when they pay for it.

Exchanges.

In literary merit and mechanical perfection the *Xavier* seems to justify, the contention supported by its editor, that the college magazine offers sufficient reason for its being. Admitted that the College Journal is not so readable, nor that it attempts to be at all as interesting as the great periodical, it does good work nevertheless. The editors are not thinking so much of swelling its circulation as of handling subjects dear to the student and a vital import though hardly attractive to the general public. If education, as it is said, is the power of expression, then one of the conditions in the exercise of that power is a voice, an organ—the college paper. Some very exquisite literary work appears in college magazine.

On January 3rd, we learn from the *Notre Dame Scholastic*, the degree of Doctor of Divinity was conferred upon the Very Rev. Andrew Morrissey, C. S. C., a former President of the University of Notre Dame. The honor was bestowed by the Holy Father through the Congregation of Studies in Rome in recognition for the eminent services the recipient has rendered to education.

The editor of *Mt. St. Mary's Record*, after offering our jaded appetite a tempting display of short poems, stories, essays, devotes an editorial to thanking the writers in her school for manuscripts, which may not, because of their multiplicity, be published. Happy editor! Our humble little journal is not, let us confess, so loyally supported. Its natural contributors seem very diffident about their growing talent, are not so ready to pass in their manuscripts, unreluctantly leaving them to the editor's decision. Perhaps they do not feel as well prepared as the workers of the *Record*. Doubtless, duties towards clubs and societies, of which the number here seems to be legion, admit of little leisure for extended on careful literary effort. Then, the curriculum which is being more crowded every year, chiefly with unliterary scientific branches, is extremely exacting.

The undergraduates, or the small fraction of the student body which has passed the matriculation and the intermediate posts, feel in most cases that they cannot afford to risk their degree by puzzling out rhymes and mooning for superficial rhetorical effects. As a matter of fact, the undergraduates are not credited with the fine work they do in the various departments of the REVIEW. As our athletic games have been played, lost and won, not by the undergraduates but by the students : so likewise our college paper has always been *published by the students*.

Book Review.

In the *Canadian Messenger* we find the following "Life of our Lord in a Hundred Words."

JESUS CHRIST, the Son of God, was born of the Virgin Mary in a stable at Bethlehem. He remained thirty years with His mother, left her to found His Church, delivered the Sermon on the Mount, preached the everlasting punishment of hell. Expounded the Ten Commandments ; gave priests power to change bread and wine into His Body and Blood, and ensured that power to their successors. Was crucified ; rose again : authorized His Apostles to forgive sins ; made Peter the unerring head of His Church ; sent the eleven to teach and baptize all nations ; ascended into heaven ; abides in the Eucharist.

The articles in the *Electric Journal* for February show a happy combination of technical, scientific findings and satisfactory practical results. In view of the enormous loss of life occasioned by railroads, the question of the advantages of the electro-pneumatic interlocking system appears timely. The paper on "The Technical Graduate and the Manufacturing Company" shows that every student must be endowed with more than a general knowledge. A generation ago, usually one man was at head of a business, personally familiar with, and directing its various departments. The diverse functions formerly performed by one man, now require the co-operation of many men in a single organization. Each is an expert, and altogether they act as a powerful unit. Enterprises, except those which are small or of a certain kind, cannot be conducted by a single individual. Ability to work efficiently with others, is required in larger undertakings.

A very valuable article appears in the February *Catholic World*, under the title "Is the Planet Mars inhabited?" The writer, Father Searle, C. S. P., an eminent astronomer himself, sums up the merits of the question in an able manner. "Catholics and the New Testament," by Katharine Tynan, expresses delightfully the experience of many of us with the Family Bible: though the writer of "The Right and the Wrong Way with Good Books," in the *Pilot* is as delightful in describing a different experience, when she had a glimpse of lost Eden, etc. Indeed, we all might drop novels during Lent, and get better acquainted with real spiritual books.

Junior Department.

The hockey season, always a stirring time, was not less so this year. Immediately on resumption of classes after the holidays, the J. A. A. organized its septets and drew up a schedule. The championship is hanging in the balance. An occasional snowstorm brings out the whole J. A. A. brigade promptly and the rink is cleared before the Seniors are finished their morning smoke. Some keenly contested games have been played with the Crescents, Snowflakes, Juniorates, and with an all-star team from the senior hockey league. In each of those contests they demonstrated by their brilliant rushes, combination and scientific shooting, that the game held no secrets for them. The following players comprise the first team—J. Pigeon, goal; A. Lamarche, point; R. Chevrier, cover point; Captain Perrault, centre; O. McHugh, rover; "Proxy" Bombard, wing.

The class in physical culture is doing excellent work since the horizontals, parallels, purchasing bag, etc., have been placed within the small yard territory. Paul Parent claims to have increased his chest measurement by several inches during the last month.

Ch—p seems to have developed a tendency to visit the small yard reading room. An explanation of this may be given by Literary Lil.

The Pool and Billiard tournaments are proving to be unlimited source of amusement. The schedules are being carefully followed and many have become adepts in the game, it being now an ordinary occurrence to "clear" the table. Isn't that right, Bedard?

Of Local Interest.

The Debating and Literary Society held its initial debate after the Christmas holidays on Jan. 27th. The subject was, "Resolved, that the English Government represents the wishes of the people more completely than the Government of the United States," the affirmative being upheld by Messrs. E. Byrnes and N. Bawlf, and the negative by Messrs. M. O'Gara and G. Castello. The discussion proved that these gentlemen had carefully studied their subject. The judges declared in favor the affirmative. On the following Sunday Messrs. A. Houle and F. Higgerty, contended that "Australia offers a better field to British Emigration than Canada," against Messrs. P. Lyons and V. Gorman. The debate was evenly contested throughout, but victory rested with the negative when the vote was taken.

On Sunday, Feb. 17th, a "mock Parliament" in which a large number of the senior students took an active part. The most remarkable feature of the proceedings was the strictness with which the parliamentary routine was adhered to, and it was not uncommon to hear such phrases as "Honorable gentlemen of the Opposition." "The member from Cheboyagan," etc. After the "speech from the throne" had been read and replied to, the Speaker Mr. G. P. McHugh, declared the house open to the introduction of bills and their discussion. The Government under the leadership of Mr. R. McDougall, formed a line of policy, which, in their opinion would serve the best interests of the country. Against this Government, however, an Opposition, chieftained by Mr. E. Byrnes, introduced a "want of confidence motion" and supported it by vigorous and eloquent appeals. Mr. P. Gorman in the united capacity of clerk of the Commons and Sergeant-at-arms proved himself equal to the occasion, while the pages and whip(b)s were entirely in their element. To criticize the speakers individually would be beyond our scope, suffice it to say that they all spoke well, under the circumstances and entered into the spirit of the debate with all possible vim. Particular mention, however, must be made of the splendid speeches of Messrs. McCarthy and Conaghan.

Active preparations are under way for the annual St. Patrick's Day Banquet given by the Irish students of the University. St. Patrick's Day has always been a "red letter" day in the history of the institution, and this year promises to be no exception. Mr. J. E. McNeill, '07, has been elected Toastmaster or Chairman of the banquet, and the following committee is in charge:

Chairman, C. J. Jones, '07.

Secretary, J. E. McNeill, '07.

Treasurer, M. D. Doyle, '08.

Chairman of Toast Committee, J. E. McNeill, '07.

Chairman of Menu Committee, J. R. Marshall, '07.

Chairman of Reception Committee, F. McDonald, '08.

Chairman of Decoration Committee, W. H. Veilleux, '07.

Chairman of Music Committee, F. W. Hatch, '07.

The final debate for the championship of the Inter University series took place between the representatives of Queen's and Ottawa in the Assembly Hall of the Normal School on the evening of January 25th. The subject discussed was: "Resolved that a general high license law is preferable to a total prohibition law against intoxicating liquors". The men from Kingston, Messrs. N. S. Macdonnell and J. M. McQuarrie, upheld the affirmative, while for Ottawa Messrs. Chas. J. Jones and A. Basil Côté argued on behalf the negative. The judges were Messrs. F. D. Monk, M. P.; E. McDonald, M. P.; and His Worship, Mayor Scott. In announcing their decision Mr. Monk paid a high compliment to the young men who had conducted the debate, and said that after considerable discussion, they had awarded the victory to Queen's by a very narrow margin. During the evening a vocal solo by Mr. B. W. Allen, and an instrumental trio by Misses F. and B. Lynch and Mr. G. Lamothe were much appreciated.

The University Scientific Society has reorganized for the winter. The officers in charge are:

Director, Rev. J. A. Lajeunesse, M. A.

President, J. R. Marshall, '07.

Vice Pres., E. H. McCarthy, '09.

Secretary, J. Corkery, '09.

Treasurer, H. St-Jacques, '08.

Councillors, A. Basil Côté, '09; A. Couillard, '09; M. J. Smith, '10; R. Morin, '10.

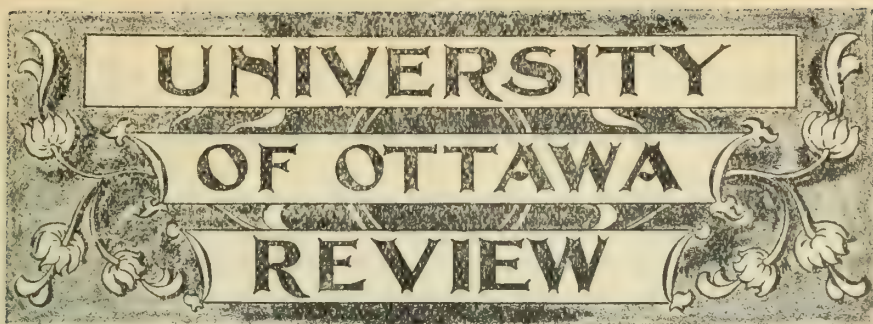
At the first meeting of the society, a lecture on the "Instinct of Animals" was delivered by the Rev. Director. Many examples were cited to prove that there exists in the animal a peculiar impulse which guides it to perform certain actions. This instinct, however, must not be confounded with human reason, and many incidents were related to exemplify the difference between them. On the whole, the lecture was replete with interesting and valuable information.

"The Pride of Killarney", a romantic drama in four acts, was presented under the auspices of the Literary and Debating Society in Harmony Hall, on Feb. 12th to an audience that taxed its capacity. The play was artistically staged and the ability displayed by those who took part in it won high praise from the keenest critics. While it would be difficult to particularize, Mr. J. Fahey as a Killarney boy, made the hit of the evening with Mr. P. C. Harris as Adolphus Pennyworth a close second. The latter gave an almost perfect interpretation of the English "dandy", turning out to be, in the last act, "Charlie, my boy" the friend of Maurice O'Donnell. Messrs. Hart, Grace, Hatch, Byrnes and McCarthy also made good impressions in their respective roles, while the dancing of Messrs. C. and G. Gorman and J. Gallagher elicited much applause. During the intermissions, a vocal solo by Miss Hazel Maloney and several selections by the University orchestra were well received. Also Mr. Otto O'Regan as Hy-Riaghain, the Mystic, furnished considerable amusement by his magic tricks.

Great credit is due Rev. Dr. Sherry under whose capable management the play was staged, and to whose untiring efforts the whole success of the affair is owing. Too much praise cannot be given him for his endeavors in its behalf.

The cast of characters was as follows:

Maurice O'Donnell	(The Pride of Killarney)	E. Byrnes
Mr. O'Donnell	(Maurice's father)	W. Grace
Myles O'Shaughnessy, (A warm-hearted Irishman)	J. J. Hart	
Mr. O'Driscoll	(Mr. O'Donnell's friend)	A. Stanton
Barney Lafferty	(A Killarney Boy)	J. J. Fahey
Darby Grady	(Another)	M. Smith
Adolphus Pennyworth	(An exquisite)	P. C. Harris
Felix Harding	(Maurice's enemy)	F. W. Hatch
Raymond Vibert	(Topsy Captain)	E. H. McCarthy
Mr. Preston	(A Magistrate)	N. Bawlf
Police, Peasants, etc,		



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The Hope of Ireland.

Passes the night of thy bondage, Banba ?
Dying, was Patrick's vision true ?
Breaks the roselight of thy long lost freedom ?
Comes the deep joy of thy hope anew ?

Many the hearts for thy freeing, Banba,
Quenched in the stillness forevermore ;
Many the souls that bless thee, Mother,
Pray for thy weal from Death's dark shore.

Answers Banba : " The faith I cherished
" Guided me safe 'mid ruin and bale—
" Come when it may the hour of my crowning,
" Thine be the merit, God of the Gael ! "

HUBERT O'MEARA.

Banba—A Gaelic name for Ireland.

THE ST. PATRICK'S DAY BANQUET.

St. Patrick's Day has come and gone, and the members of the class of 1907 have taken part in their last student function. However, they have every reason to feel proud of their final effort for the annual St. Patrick's Day Banquet, held on Monday, March the 18th, under the direction of the Irish students of '07 and '08, was a most unqualified success in every particular. The taste displayed in the decorations, and the excellence of the menu, the music and the speeches, all contributed to make the Banquet of 1907 a worthy peer of its many predecessors. Mr. J. E. McNeill, '07 acted as Chairman, giving due honor to the occasion, and his remarks were concise, appropriate, and eloquent. After the wants of the inner man had been attended to in true student fashion, Mr. McNeill proposed the toast to "The Day" in the following terms:

"As the sun rose on that green isle across the sea yesterday morning, every Irishman hailed its beams with a joyous heart, for in every civilized land in the universe the sons of Erin were gathering to celebrate Ireland's national day, and to revere the name of him who first enkindled the fire of Christianity in the hearts of the Irish people. In perfect accord with this spontaneous movement, of Irishmen the world over, the Irish students of Ottawa University have come together to celebrate this great festival. Since away back in the "sixties" St. Patrick's Day has always been a day of rejoicing in the University, but perhaps on no former anniversary, have her students had as much cause to rejoice as to-day, for never since the days of the disestablishment if the Irish church have Irishmen celebrated a 17th of March which promised a brighter future to their native land than does the present one. Right and fitting is it then that, true to the tradition of those who have gone before us, we should celebrate the national day of Ireland, and as faithful sons of the Emerald Isle, I ask you, gentlemen, to join me in a toast to the Day we celebrate coupled with the name of Mr. Hatch."

The latter's response was as follows:

"The festival of St. Patrick has again returned and, in every portion of the globe, the feast of Erin's National Apostle is hailed with joy and exultation.

St. Patrick's Day, it is true, is Ireland's national holiday, but

above all and beyond all, it is the greatest religious festival of the Irish people.

It is, gentlemen, on this day that the heart of every true Irishman wherever he may be, swells with a just pride; it is on this day that he feels the warmth of that Irish blood as it flows with increased speed through his veins; it is on this day that every fibre of his being tingles with inexpressible feeling. Yes, on this festive occasion his very soul is lifted to the Almighty in an outpouring of gratitude.

Why? Because the Irish race holds and ever has held that the most glorious fact in its history is the possession of and perseverance in the Catholic faith. This fact has been demonstrated by centuries of persecution, which have draw forth from them, a manifestation of heroism and adhesion to faith that stands unsurpassed in the world's history.

To-day, the feast day of that glorious patron, who first planted the true religion on Erin's fruitful soil, it is fitting that we gather round this festive board, to honor that great champion of our faith, to commemorate a life so generously devoted to the cause of christianity and to attest our love and loyalty to those who with martyr blood have guarded and preserved that faith tho' it cost them their all.

What shall I say in this brief discourse of Patrick and the Irish people? I will pass by in silence, the controversy concerning the actual place of the Saint's birth, his early life, his captivity and the long years of preparation. I will not speak of his journey into the Emerald Isle, of his apostolic labors, or of the peaceful conversion of the Island, without the shedding of one drop of blood; with these, as with many other striking events of his life, each and all are entirely familiar. However, it seems but natural, that on this day, we the sons of Irish parents should gladly wander back through the lapses of ages and make at least a hurried review of Irelands history, of every page of which we may be justly proud.

Ireland has a glorious history, one that commands the admiration of the world! But, what a mingling of joy and of sorrow, do we not find enrolled on its pages!

Where do records exhibit, a fairer picture than that of Erin in her golden age? Her fame had reached the remotest parts of the earth. She stood pre-eminent among the nations of the globe, wearing the proudest of titles that of "Isle of Saints and Scholars." But to this most glorious epoch, succeeded most bitter trials,

Danish invaders had barely been repulsed when the Saxon followed with seven centuries of torture, which converted the happy and prosperous Isle into a realm of misery and desolation. What sorrow did not Ireland experience during those long centuries of bloody extermination, those years of suffering, when distress and persecution came upon her and when year after year she beheld the highest, the noblest and holiest of her children fleeing from her bosom, obliged in fact to fly to the ends of the earth leaving her a desolate country?

Then it was, that the little Island was almost doomed to despair, and for the sake of peace was about to submit her national rights to Saxon rule. Her altars were desecrated, her cathedrals were demolished and a strange, repulsive and false worship was forced upon her, and everything high and holy was driven out of the land. Then it was, when she reached the summit of her calvary. But even then, her fidelity to faith never for an instant wavered.

Here, gentlemen, is the true greatness of the Irish character. It is the result of this fidelity, that the Irish people possess the qualities of faith, purity and spirituality, which distinguish them among the nations of the modern world. These are the traits of the Irish people, which show forth in their posterity and which animate them on this great festive anniversary.

The true Irishman, may be cruelly driven from his home, may be tortured and sent forth an wanderer and an exile, but escape these trials by giving up the faith bequeathed to him by Patrick never!

It is for this reason then, that the best, the noblest and the most heroic departed from Ireland's shores, but they have written her name in glory on the pages of many a nation's history and proclaimed her heroism on many a well fought field, invariably in the cause of justice and of God.

Such then briefly, has been the history of Ireland's devotion to St. Patrick and to its faith, a history, the greater part of which has been plunged into deepest sadness but through that vale of sorrow, we have seen Ireland immerge glorious and triumphant with youth renewed with hope undimmed.

We celebrate to-day the returning glories of Ireland, her day of joy is come and her good Friday is passed, the clouds of persecution have been scattered and now the sun of her glorious Easter is about to shine upon her.

The genius of Ireland, once more, is about to assert itself

throughout the whole world, and the crown of her ancient splendor, once more, is about to be placed on her head, as formerly when she was declared to be the "Lamp of the North."

We can readily understand, then, how each Irishman celebrates heart and soul, with fitting pomp and ceremony, the feast of the great St. Patrick, we can readily understand how the celebration of this festive day is naught else but the annual celebration of Ireland's triumph in religion.

Yes, Ireland's ancient honor and glory is coming back and she is about to reap the well earned reward of her well tried faith. Faith which she preserved in joy and in sorrow, and which she shall always preserve pure and immaculate.

Let us therefore, on this day rejoice, and let us above all be faithful to our traditions, and to the inheritance that our illustrious ancestors have handed down to us, and further, let us resolve ever to be loyal to our church, to our country and to the land of our forefathers, "Ireland, The Mary of the Nations'."

In proposing a toast to the Pope, Mr. McNeill said:

"We would be recreant to every principle that we hold most dear, and false to the purest glory of the land of our fathers, did we fail to emphasize to the fullest extent that as Irishman, one of the most precious memories which circles round "the Day We Celebrate", is that Faith which Patrick brought to Ireland almost 1500 years ago. Ireland is the single country of the world of which the gospel took possession without bloodshed. At his coming, Patrick found the country universally pagan; when he died, 50 years later, he left it universally Christian. And Ireland is the single land in all the world which has never swerved from the teaching of the first Apostle.

To Pius X, then, the venerable head of that holy religion for which our forefathers fought and died, I ask you to honor a toast to which Mr. W. H. Veilleux, will respond."

He replied:

"On this day, when the members of a race, famed in history for their profound spirit of catholicity, are joyfully celebrating the feast of him who brought to their shores the priceless boon of the christian religion, it is only natural that the hearts of that generous people should go out, in loyalty and in sympathy, to the great Pontiff who now occupies the throne of St. Peter.

It was one of his predecessors, the saintly Célestine that commissioned Patrick to bring to the Irish people that religion, which,

if it has been the cause of all those centuries of persecution with which they have been afflicted, has also been the secret of their national strength, has brought them untold consolation in their miseries, and has been the source of that national grandeur, the like of which no other nation can boast.

Though it is their unfaltering allegiance to the chair of Peter, that they have been stretched out on the cross of a persecution, perhaps the bitterest and most unrelenting that the world has ever beheld, yet they have never faltered in their loyalty to the Head of the Church; they have never weakened in their child-like love for him, and they have never ceased to regard that tie which binds them to Rome, as one that will never be severed, even tho' it should cost them their existence to maintain it intact.

Being a people of high ideals, a people that have always placed the spiritual above the material, a people filled with the deepest reverence for religion and everything connected with it, one of their greatest characteristics has been their devotion, and fidelity to their priests and bishops, and especially to him, who, in the place of Christ Himself, guides the destiny of our Holy Mother Church.

And so it is that to-day, when the Sovereign Pontiff, Pius X, finds himself beset on all sides by enemies, finds even those to whom the Holy see has shown the utmost consideration, solicitude and tenderness, rising up and despoiling the church of her properties and her rights,—poor, destitute, persecuted Ireland, sends message after message, to the Prisoner of the Vatican as protest against the ruthless injustice and shameless indignities that are being perpetrated against him, and as a mark of the sympathy that they bear him in the struggle that he is so nobly maintaining on behalf of the sacred charge confided to him.

Ireland, I believe, is the only nation, the public representatives of whose people have spoken boldly their indignation against the outrageous violation of the solemn compact that existed between Rome and France, and have given to the Sovereign Pontiff the pledge of whatever support it is within their power to offer him.

Throughout the length and breadth of the land, the people have spoken by the mouths of their local councils in no uncertain tone, and have given the world to understand that if Ireland possessed her national independence, Rome need have no fear whatever, that any attack would ever be made upon her with impunity by the implacable enemies of religion.

The choicest of Ireland's sons would gladly lay down their lives in defence of the sacred rights of Catholicity. They would be proud to display that native bravery and military genius that has rendered them famous the world over,—they would be proud to display it in driving back the infidel hordes that are now waging war against the church of Christ. And the pages of her history that she would cherish most, would be those that would recount the dauntless deeds of her sons, as they poured forth their blood in an effort to protect that church from despoliation and pedfidy.

And, gentlemen, it is worthy of remark that Ireland's loyalty to the successor of Peter, is not less profound or less enthusiastic to-day, when she is about to enter upon that period of complete national prosperity and peace, for which she has so long and so vailiantly fought,—it is worthy of remark that that loyalty is as sincere to-day as it ever was. A few years ago His Eminence Cardinal Vannutelli, who had been sent by the then reigning pope Léo XIII, of glorious memory, as Papal Legate to Ireland, thus made acknowledgement of the wonderful reception, of which he had everywhere been made the object;”

“Ireland has ever been primarily distinguished in its attachment to the Holy see, in its demonstration of fealty to the throne of Peter; and I know,—and have often said it—all the manifestation I have witnessed in my tour through your beautiful country, have been proofs, yes, abundant proofs of your great, grand holy faith, of your unaltered and unalterable fidelity to our Holy Father, the Pope.”

May Irishmen the world over, for all time to come, be faithful to the glorious example that has been left to them by their ancestors; may they always find themselves worthy of such a magnificent tribute as that distinguished prelate Cardinal Richard, lately paid to the inhabitants of the Emerald Isle, in a letter addressed to the Irish Episcopate, thanking them for the kind expression of sympathy that they had sent to the Catholics of France.

In that letter the Cardinal says:—“Amongst all the children of the Church, the Irish have given the most striking proofs of constancy..... May we, by a courage as persevering as yours, be able to win back the liberty which you now enjoy. Your O'Connell, who was its most eloquent defender, wished that his heart should rest in Rome. That is the symbol of your unalter-

"able attachment to the Holy see. We ask God for strength to
"imitate your admirable fidelity."

That is a tribute of which Irishmen should feel proud, and which future generations of Irishmen may well strive to merit, as a reward for the support and sympathy that they will give to him who guides the destinies of the bark of Peter."

"Canada" was then proposed by the Chairman in the following terms:

"The next toast on the list—that to Canada—is one to which any Canadian will always be glad to respond. Canada is a country magnificently endowed by nature. Her great forest, agricultural, and mineral bearing areas are among the wealthiest and most extensive in the world. But they are not her only resources. What makes our country great is not these things in themselves. They are great assets in our national life, but our greatest asset, you will agree with me, is a thoroughly enterprising people who are determined to make the best of their country's vast resources. In the making of our country the sons of the Emerald Isle have played no insignificant role, and we find them to-day occupying some of the highest positions in the land. It is not necessary for me to cite you examples. We have some of them here to-day.

In this connection also we must not forget the active part taken by our French Canadian coreligionists in the shaping of our country's destinies. As one of the most illustrious of their number, I might mention the name of our distinguished premier, the Rt. Hon. Sir Wilfrid Laurier.

To Canada, our country, then, I ask you to honor a toast to which Mr. Marshall and Mr. St. Jacques will respond, the latter on behalf our French Canadian fellow students."

Mr. Marshall replied:

"Were it given to us to look into the future, and were we permitted to penetrate that mysterious darkness, which time alone can dispel, we might behold in this fair Dominion, a queen upon this western continent, a home of good principles, and behold in her the realization of the Canadian poet's picture.

The northern arch whose vast proportions,
Span the sky from sea to sea,
From Atlantic to Pacific,
Home of unborn millions free.

Some few years ago not even our greatest optimist would have

depicted Canada as the twentieth century nation, and a nation that would have the making of an enormous history. No, not one would have conceded that Canada would rival that great republic to the South. Yet, to-day the whole world looks towards Canada. Instead of the Dominion being dependent upon the British Empire, the Empire's most far seeing statesmen look to Canada for the sinews of imperial strength. When the prime minister, the Hon. Sir Wilfrid Laurier, during the course of one of his speeches, remarked that "the twentieth century belongs to Canada", even Canadians themselves were struck with amazement. This prediction was regarded as idle talk, yet at present it seems likely of better fulfilment than we ourselves fully realize. To-day we see Canada entering upon a great commercial existence, and taking her place among the foremost nations of the world.

It has been truly said that Canada is the land of full and plenty. In her endless resources, her unsurpassed chain of lakes and rivers, her twenty-five thousand miles of iron-capped roads, extending east and west, north and south, her products of grain and minerals, her immense belts of timber and her prosperous commercial institutions, Canada has untold wealth peculiar to herself, and a wealth which even the broadest mind fails to comprehend. No more can she be called that valueless region of ice and snow, or the home of a few Indians, but the eye now rests upon a scene of almost unrivalled beauty, on a boundless garden, in which industry, taste, and wealth, have exhausted all their resources. Canada's pioneer days have come to an end, those years during which there was a continual financial fight for national existence, years during which many were disposed to abandon all, and shout annexation. That was Canada's seed time, the twentieth century is her harvest. Annexation is no longer possible. Conditions, which would have rendered such a move inevitable, have altered, and to-day Canada faces the world as a nation that has moulded her own future, as a nation that has developed from a few isolated townships separated by thousands of miles of untracked forests, from a mere handful of inhabitants, to a confederation of provinces, peopled with an enlightened industrious and prosperous race, loyal to the British crown, though first, and always Canadians.

On St. Patrick's Day, Canada should not be forgotten; because under her flag many of Ireland's sons have found that liberty, prosperity, and independence which a cruel foe had denied them in their own loved Isle of the Ocean. But while Irish exiles are

sincerely attached to the country if their adoption, they are none the less ardent in their affection for the land whence they have come. And, not only do they not forget their native Island, but they teach their children to love it by reminding them of its brave men, and its pure women, of its sufferings, its faith and its ancient glory. On this glorious day we behold the green and gold lovingly entwined with the national flag of Canada. Borne aloft amid cheering thousands are these streaming banners of love, friendship, and justice, by the sturdy sons of the Emerald Isle in the land of their adoption.

Canada has possessed Irish sons whose names are brightest on her honor-rolls. The history of their achievements in the church, in the halls of our legislatures, in the learned professions, in science, in literature and in art, is recorded by the deeds of a Lynch, a Walsh, a Baldwin, a Blake, a Thompson, a McGee, and a Sadlier.

In Canada, Erin's exiles, among the purest, the noblest, the most trustworthy citizens of our country, have tasted Canadian freedom; they have become an important element of the greatness of the world's future nation, pioneers in her progress, partners in the rich heritage of her giant trades, and of her mineral and agricultural wealth. They have grown with the greatness of the land of their exile, and have showered countless blessings back upon the land of their birth. Many are the sympathetic greetings wafted across that large expanse of ocean, by Irish Canadians on this most glorious of festive days.

We Canadians enjoy that great blessing—self-government, denied the Irish at home. Everything indicates that brighter days are dawning upon Ireland's people, and when that long-looked-for, and long-expected time arrives, and Ireland shall take her proper place among the nations of the world, she will remember that Canada was proud to be among her sympathizers."

Mr. St. Jacques followed:

"Years ago, there dwelt, in our fair Dominion, but one race whose boast it was, and still is, to celebrate a feast national and Catholic. Another race full of promise and bright hopes, endowed with similar characteristics, sprang up by its side and waxed stronger and stronger. Is it not then, most proper for us Catholic French-Canadians, in our zeal and love for the propagation of our faith, to join with our fellow-countrymen of Irish descent, in paying dutiful honor to one of the grandest saints of Holy Mother the

Church, and our highest respects to the Irishmen who have fought the good fight and kept the faith? Do not then inquire why we rejoice with you and claim a share of your felicity. It is always a happy occasion for an elder brother, to congratulate a younger one on his successful and heroic achievements.

Pray, do not imagine that this is simply a rhetorical display. No, gentlemen, "truth has such a mien that to be loved needs but to be seen." We worship the same God, are members of the same infallible Church, love and obey the same venerable and wise old man who sits on the Throne of the Fisherman. His laws, or rather the laws which Jesus has committed to his safe-keeping and which we both acknowledge,—are they not, these laws the very sanction of order and the stay of governments? And, as such, the Catholic Canadian that follows them must be trustworthy.

Indeed, gentlemen, trustworthy he is in the fullest meaning of the word and in every line of national industry. In his public and private career, he speaks but the truth, and acts as he speaks.

The sincerity of the true Catholic Canadian has never been doubted or questioned. Like his spiritual Master he is generous and liberal-minded. Charity guides him in all his social and commercial relations: he forgets injuries, seeks no revenge and never deceives. If you wish to know exactly what is christian tolernace, observe—not those that in public life have constantly this word on their lips—but observe the true Catholic Canadian. Though tolerant, he is not cowardly. He respects the liberty of others, but allows no one to trample on his rights. Justice, and justice alone, is what he seeks, and he fights for it. Mighty in the justice if his cause, he is noble and firm in his claims. Besides, God has gifted him with various and precious intellectual qualities too well known to be dwelt upon here. In fact, in every walk of life, the true Catholic Canadian has proved himself to be a perfect citizen, industrious, economical, honest, peaceful, intelligent, trustworthy, a loyal and self-sacrificing patriot. I believe that an element, such as the Catholic Canadian element, which fosters such men, peoples its lands with such citizens and patriots, favors the blossoming of such virtues, such an element, I maintain is giving to its country a far worthier boon for its future welfare and real prosperity, than all that wealth, commerce, industry of any kind will ever be able to guarantee.

United under one belief, Catholic Canadians are also bound together by a common national ideal. With all their energies they

stive to build up a God-fearing, self reliant progressive and happy nation. It may here be, repeated, with Mr. Marcell that Canadians to-day, regardless of their origin, are one people, faithful in their allegiance to the motherland, but loyal first and above all to their native country, Canada.

Canadians of Irish, and French descent have still one thing more in common. How many pages of their history bear evidence of identical sufferings and sad afflictions? Both have felt the scourge of persecutors of their faith and of their language. And let us remember that in this very province of Ontario the monument raised to Liberty and Equal Rights is but of recent date.

For these reasons and others Catholic Canadians live side by side and in complete harmony; live distinct, but not separate and and most of all not opposed to each one keeping his racial traits, each one evolving in his own sphere. Having the self-same ideals and aspirations, alike in faith and in history they entertain friendly intercourse, and are capable of becoming one for the defense of Catholic education and Catholic beneficial influence in this Land of the Maple Leaf. I may add, Gentlemen, that such a union and such friendly feelings, exist here in this University. The relations between students of different nationalities have always been most brotherly. The French Debating Society has never missed an occasion to invite to its closing exercises its English speaking comrades; and our presence at this banquet sanctions the existence of harmony. If dissensions have been heard of, they were but accidental and superficial. What classmate of mine could seriously maintain that he has never wrangled with his little sisters? And pray, was it for want of love? Such were these dissensions, simply light family disputes.

Since such Catholic and national principles animate the breast of Catholic Canadians, either of Irish or French descent, they therefore join in furthering the welfare of our country, and thereby place Canada where we all wish to see her the boast and pride of the Twentieth Century."

Proposing the toast to Alma Mater, Mr. McNeill said:

"In the natural order of things, every institution of learning has its struggles and misfortunes, and our Alma Mater has been no exception. On December 2, 1903, her main buildings were reduced to ashes, but, with the perseverance ever characteristic of a band of Christian Workers, the good Oblate Fathers immediately set about the constitution of a more beautiful and a more substan-

tial home of learning, which is still in the course of erection. Although their efforts have not been attended with the degree of success to be desired, we have every reason to hope that in the near future, the University of Ottawa will once more take her place among the leading educational institution of Canada, a worthy monument to the patient and self-sacrificing efforts of the Oblate Fathers under whose direction she gained such eminent distinction in the past.

To the future of our Alma Mater, I ask you to join me in a toast to which Mr. C. J. Jones will respond."

In an eloquent speech Mr. Jones replied

"To me has been allotted the honor of responding to the toast of Alma Mater. It is indeed fitting that this toast should occupy a prominent place at a student's banquet, and doubly so when the occasion is the festal day of the patron saint of a race whose name with that of Catholicity and education is almost interchangeable. For truly has Ireland earned the title of "Isle of Saints and Scholars." Even before it became Christian, Hibernia was famed for its bards and its poets. This spark of love for learning, which seems spontaneous in its origin, needed only the invigorating breath of Christianity to fan it into a glorious flame that was to make Ireland the one bright spot in an age of darkness. With the establishment of the Christian religion, schools sprang up throughout the land and Ireland became the Mecca of those in search for knowledge. From her fountains students of every land, free of charge, imbibed their knowledge of Celtic Literature, of Hebrew, Greek and Latin, of Mathematics and Physics, of the Logic of Aristotle and of the works of the Fathers of the Church. For ages this flame continued to burn and to illumine, not only Ireland, but every portion of the then known world. Then came the dark days of suffering and persecution. But though the Penal Laws might dim the flame they could never extinguish it, and the spark which St. Patrick found when he first set foot on Irish soil, continued to smolder in the breasts of the children of Erin, to burst forth anew in the friendly air of freedom found in foreign lands. And this love for learning which prompts the Irish parent to make any sacrifice to give to his children the education denied him and his fathers in the land of their birth, has developed in the race a natural ability, has given it a preeminent position in every walk of life throughout the Anglo-Saxon world. From the humble position which the Irish were forced to occupy when coming first to Britain's colonies and

to the United States, they have consistently risen to the foremost positions in the industrial and intellectual life, and to-day the race can point with just pride to a son of Ireland, Jno. Redmond, as the greatest orator in the British Parliament; to another, Burke Cochrane, occupying a similar position in the American republic; to an Irish party the greatest body of parliamentarism in the world, —to a party that placed the cause of religious education for the children of the Catholics of England before their own greatest hope, national self-government.

It is but natural then, that with this love of learning innate in the Irish people, they should be affectionately attached to educational institutions. This is indeed true of our Alma Mater. For it they have ever had a most tender regard. Their generosity in contributing to the causes of education and religion has always been manifested towards Ottawa University. Generations of Irish students in the past have done their utmost to uphold in every way the honor of their Alma Mater. Among her graduates, scattered over every portion of Canada and the United States, the overwhelming majority are of Irish parentage. In the glorious days of Ottawa College football team, when it occupied the foremost position in Canadian sport, the Irish students were the mainstay of the team. Murphy and Gleeson, McGee and French, Callaghan and Clancy,—names that recall the days of football supremacy,—are but representative of a race whose many excellent qualities in every department of athletics have *won* many a championship for Ottawa University. And we should not forget the magnificent and generous support accorded by the Irish citizens of the capital, without whose material assistance and consistent encouragement, a football team would have been an impossibility. Nor should we lose sight of that loyal support and kind reception accorded by Irish supporters in other cities when the team had occasion to play away from home, and when, as anyone who has been a member of the team knows, encouragement and support were most required.

All this is tangible proof of the affection of the Irish people for Ottawa University. Consequently we may be sure that when a satisfactory solution of the difficulties which now face the University has been reached,—and we have the most absolute confidence that the wisdom and prudence of the present administration will find a satisfactory solution,—there need be no misgivings

regarding the practical sympathy and material support of the Irish people throughout the country.

And the University may rest assured that that spirit of loyalty and affection which characterized her students in days gone by,—a time when the graduates were possessed of a love and loyalty, certainly not exceeded, and probably not equalled, among the Canadian or American institutions,—she may rest assured that that spirit will return in all its vigor and all its power for good, when this satisfactory solution has been found.

On behalf of the class of 1907, who to-day, for the last time, enjoy the privilege of being present at this festive board, let me express the hope, the earnest and heartfelt wish, that Ottawa University may in the future be worthy of the most sincere affection and loyalty on the part of its students and graduates; that the football team may soon regain the honored position in the world of athletics which it occupied in years gone-past, in a word, that Alma Mater may emerge from its difficulties, like the Irish people from theirs, strengthened and invigorated, and more potent for good.

Finally let me utter the hope, and in doing so I feel confident that I am but expressing the sentiment of every student of Ottawa University, past and present, that our Alma Mater may fulfil its glorious destiny, that its progress may be, as it should be, proportionate to the progress of our country, that as Canada is but entering upon that period of development which is destined to make of her a populous and prosperous land, our University may also, like her sister universities, develop into that magnificent institution of higher education which it would seem Providence has destined her to be, a bulwark of great strength to Catholicity in our Dominion. And as the sons of Irishmen in Canada are seeking in rapidly increasing numbers the blessings of higher education; and since like their forefathers in the Isle of Saints and Scholars, they are anxiously desirous that this education should be both secular and religious, they may be relied upon to show in a most practical manner, their gratitude for anything that our Alma Mater may do towards giving them the opportunity to secure this education, towards giving the opportunity of gratifying this craving for knowledge, a heritage from their Celtic ancestors."

The Chairman next introduced a toast to the United States. He said:

"Alma Mater numbers among her students many whose homes

are in the great republic to the south of us. It is not necessary for me to say that their Canadian fellow students entertain towards them the kindest feelings. The more we see of Americans, the more we will be pleased. All we want is to know each other better than we do, and to help each other as much as we can, for it is manifestly our destiny to be closely identified in commerce, in social life, and in civilization. Indeed there could scarcely be greater intimacy than now exists between the two peoples. Of a common ancestry, moving freely across the border in either direction, intermarrying almost daily, trading with each other on a large scale, sympathizing with each other in all that makes for usefulness and nobility, we are bound together by ties of substance and sentiment that will always make us friends. We, on this side of the border, love Canada dearly, but our intense love for her by no means diminishes the high esteem with which we regard the Stars and Stripes.

To Columbia then I ask you to honor a toast to which Mr. E. H. McCarthy will respond."

Mr. McCarthy's response was as follows:

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

"These stirring words of Sir Walter Scott, seem a most fitting introduction for the toast, to which I am called upon to respond. The very theme itself is one that sets the heart strings in motion, and sweet cadences fall upon the soul and from the pulsating heart bursts the melody of "Home Sweet Home," "My Own Native Land." Cold and dead indeed would be that spirit, which would not be quickened into life and receive free inspirations from such patriotic sentiments:

Would that I had the eloquence of a Cicero, that I might portray the greatness, grandeur, and sterling worth, of the country I claim as my birth place. A country, which stands to-day as a model for the rest of the world, a country, which in the advancement of civilization and the uplifting of the human race, shall stand unrivalled among nations; the idol of the universe!

As a matter of history, you know that these United States had their origin in the early settlements made in this country by the English and Irish emigrants, on that long strip of Atlantic coast line, extending from Maine to Georgia. As time wore on

the various colonies became prosperous. George III came to the throne of England and began an unjust system of extortion, from the colonists. Had he but listened to the pleading words of Edmund Burke, the probabilities are that these early colonies would have still been loyal subjects of the present monarch Edward VII. But George III was going to force the unruly colonies to submit. In America, the settlers were aroused with indignation.

"Taxation without representation!!" "Never!" was the cry. The patriotic words of Patrick Henry "Give me Liberty or give me Death!" was their watchword hence forward. It was at this time that the colonists banded together and formed what has ever since been known as "The 13 Original Colonies." I need not recount the bravery and courage, the devotion and self-sacrifice of the patriots in that long and terrible struggle of the Revolution. The mere mention of the name of Washington, Franklin, Sullivan and Barry, are sufficient to portray the type of men that led the struggling colonists on to victory and formed the foundation of that Republic, which has ever since shown the world what is meant by Liberty and Justice! A nation where oppressed Irishmen have found that peace and happiness of which they were deprived at home.

But to-day, behold this nation! This paragon of progress! Stretching from the broad Atlantic, westward in marvelous highlands and lowlands to the boundless Pacific; and on the north, from the confines of the majestic St. Lawrence and this fair country of yours, far away to the sunny South till it meets the blue waters of the Gulf of Mexico. What wealth! What industries! What possibilities are held within her grasp! And yet the nation is but in her infancy! As an independant country she sprang into being in 1776, just 131 years ago. At that time the extent of her territory was only 400,000 square miles. This by tact and good diplomacy has increased till to-day she lays claim to 3,747,000 square miles. Within this vast expanse, live 80,000,000 of souls who enjoy the freedom and protection of their mother country. How does she control this immense population, and cause her children to live in peace and harmony, surrounded with the atmosphere of contentment and prosperity? By training her people to respect law and order and fit themselves as far as possible to become useful citizens of their beloved country. To do this she begins at the very foundation. Her best efforts are put forth to maintain an educational system, which is second to none on the face of the

globe. In every village, town and hamlet we find the district school rearing aloft its glorious banner of the Stars and Stripes. Any lesson of patriotism, think you, in that? Aye! they breathe it in from their very cradles. No wonder then that they are ready to "do and die" for their country.

What have the results been? In a very short space of time this infantile country has produced a most illustrious race. By the artifices of man all nature has been forced to yield up her treasures. These great rough barriers she has thrown up on the face of our mighty land, have been torn down or bridged over by the wonderful ingenuity of man. Railroads, canals and artificial waterways have bound all parts of our country together and by this great internal system, industries have been propagated and social intercourse thoroughly established.

United States stands first in the commercial world, first in inventive powers, and first in electrical developement and she is largely accountable for the 20th century receiving the title of "The Electric Age."

Think of it gentlemen! it is of a comparatively new nation, I am speaking of one not even yet in the prime of vigor of her youth. What glorious possibilities await her! Surely the world is better for her coming! But, to whom shall we attribute her greatness? It is largely due to those sturdy Irish immigrants, who were driven by oppression, from their own dear island home, and who have brought with them those sterling qualities, which have placed them in the forefront of the nation, preeminent in every walk of life.

The United States stands, not the envy, but the admiration of the world! Her attitude is friendly to all and her sense of right and justice is unquestioned. All other nations are proud of her achievements and would gladly reach her the helping hand in her hour of need. Right here, your own dear country, this fair Canadian sister of ours, has ever been our warmest friend and kindest neighbor. Never before were our social relations so pleasant, our business interests so allied.

Is it any wonder then that Americans boast of this glorious heritage of ours? Is it surprising that her praises are sung from the rising to the setting of the sun? Humanity is her cry, and her watch word Liberty and Justice to all!

But this great country of ours is only at the foot of the great mound of fame. She is swiftly but surely scaling its rocky heights, and ere the world ceases to be, she will be seen, firmly established

on the pinnacle of greatness, clasping in one hand, the American Eagle, symbolic of power and strength, and in the other the grand old Star Spangled Banner, hailed by every government under the sun, as:

The Pride of Nations!
The Promoter of Peace!
The Leader of the World!"

The toast to Soggarth Aroon was then proposed by Mr. McNeill in these terms:

"Of all the characteristics of the Irish people, their respect for their priest is one of the most predominant. It is a natural sequence of that faith which once implanted in their souls, neither centuries of suffering and persecution, nor the most alluring prospects of wealth, fame, glory have ever been able to extirpate. But if ours to-day is the privilege of gathering to sound the praises of Ireland and her patron saint, if ours to-day is the privilege of wearing "the kingly ermine of her faith," for whom shall the honor and the glory of all this be — if not for the Irish Soggarth who, through the centuries that have gone has proved himself to be the real friend of his people, and whose unwavering devotion to his persecuted, down trodden Irish children won for him so large a share of their love and affection, as to impel this warm hearted people to crystallize in their own imperishable Celtic speech their grateful appreciation of his undying devotedness and attachment, by giving him a little to which no other language can furnish a parallel, whose wonderful expressiveness is its greatest charm — that grand and glorious title — soggarth aroon — "dear friend of the soul."

To Soggarth Aroon then I ask you to drink a toast coupled with the name of Rev. Fr. Hammersley."

In his reply the latter spoke feelingly of the tender relations that have always existed between the Irish priest and his people, and concluded with a fervent tribute to the Irish Soggarth.

In toasting "Our Guests" the Chairman said:

"We have been honored by the presence here to-day of several of the most prominent citizens of Ottawa — gentlemen holding high positions in both the Church and the State. On behalf the Irish students of the University I wish to thank these gentlemen for having accepted our invitation. I am afraid our youthful efforts could hardly have interested them very much, yet by honor-

ing us with thier presence they have given us an incentive to put forth nobler efforts in the future."

His Grace Archbishop Duhamel, The Rector, Rev. W. J. Murphy, Hon. L. G. Power, L. J. Kehoe, Fr. Fitzgerald, Fr. Fallon, Dr. Freeland, and T. F. Clancy replied in a happy strain on behalf of the guests.

Barrett's orchestra furnished excellent music throughout the afternoon, and the following vocal selections were rendered with good effect. "The Harp that Once through Tara's Halls," by P. Cleveland Harris; "The Maple Leaf," by E. H. McCarthy; "My Ottawa," by the Glee Club; "Columbia," by E. H. McCarthy; "The Wearing of the Green," by Rev. D. Finnigan.

The list of invited guests included the following: His Grace Archbishop Duhamel, Hon. Chas. Fitzpatrick, Hon. John Costigan, Hon. L. G. Power, Hon. T. Coffey, Hon. G. P. McHugh, Hon. N. A. Belcourt, Canon Sloan, Rev. Father Fitzgerald, Hon. F. R. Latchford, D. J. McDougall, M.L.A.; Chas. R. Devlin, M.P.; Mayor Scott, E. P. Stanton, L. J. Kehoe, E. P. Gleeson, J. J. McGee, J. McC. Clarke, Dr. Chabot, Dr. O'Brien, Dr. Nagle, Dennis Murphy, Patrick Clarke, B. Slattery, D. Freeland, and others.

The committee in charge was as follows:

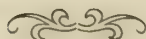
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A PASSION TIDE MEDITATION.

"Behold and see if there be any sorrow like unto My sorrow."

It was a lonely sorrow, as all sorrow must be. "The heart knoweth its own bitterness," and none other, save God only, can measure or understand it. "I have trodden the winepress alone, and of the people there was none with me." Alone. "I looked for some to have pity upon me, but there was no man, neither found I any to comfort me." The man of Sorrows, therefore, the King of Grief, must tread the Sorrowful Way in utter loneliness, even as we. "All His disciples forsook Him and fled."

It was an unmerited sorrow. "I paid them the things that I never took." Saintly George Herbert, an ardent lover of Passion, bids us dwell on this:

"Man stole the fruit, but I must climb the tree,

"The Tree of Life to all but only Me:

"Was ever grief like Mine?"

Some sorrows, fallen on "beloved ones, than self more dear," seem undeserved, inexplicable, and, indeed, are only to be read as proofs of Divine Love: "Whom the Lord loveth, He chasteneth." And He loved none as He did the Son of His love, whom He chastened most sorely.

It was a bitter sorrow. "My soul is exceeding sorrowful, even unto death." The chalice of His Passion was so bitter that even He prayed that it might pass from Him. Yet He drank it, to the very dregs. "Being in an agony, He prayed the more earnestly." And to Him, as to us, the needed help was given. "My flesh and my heart faileth": "If it be possible, let this cup pass from Me." And the answer? "There appeared unto Him an angel from heaven, strengthening Him." So, too, when we come to drink of the same "chalice of salvation," we shall know, in truth, that "He hath given His angels charge concerning thee, to keep thee in all thy ways"; most of all, surely, in the way that leads to Gethsemane and to Calvary.

It was a disciplinary sorrow. Therein consists its wonder, its surprising mystery. Why should He suffer? Let Saint Paul tell us. "For it became Him, *decebat enim Eum*" — it was fitting—

"for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation **perfect through suffering.**" (Heb. II, 10). Why? First, that He, by the grace of God, should taste death for every man," but, chiefly, that His brethren might know Him to be indeed True Man, as well as True God: that there is no sorrow in which He has not shared; that it is through suffering that we must be perfected, even as He was.

What authority, we ask, could even Saint Paul have for such a statement? None other than his Lord's own words, as recorded by Saint Luke: "The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee. And He said unto them, Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, **and the third day I shall be perfected.**" (C. XIII, 31, 32).

But the mystery does not end here, nor does Saint Paul hesitate to say more. "Though He were a son, **yet learned He obedience by the things which He suffered,**" (Heb. V, 8). That "need" to learn obedience was, of course, part of the unfathomable mystery of His Incarnation, whereby "He humbled Himself, and became "obedient unto death" (Philip, II, 8); whereby "He went down to Nazareth, and was subject" to His Mother and to Saint Joseph. And, if He "learned obedience by the things which He suffered"; if, in some real sense, passing our comprehension, He "needed" so to learn, how much greater need have we to learn the same lesson; "O dust, learn to be obedient." So Saint Bernard, in his first homily in praise of the Virgin Mother, as quoted by Thomas à Kempis in his chapter on "the obedience of one in humble subjection, after the example of Jesus Christ." (Bk III, C. XIII).

It was a meritorious sorrow. It is true, of course, that all that Our Lord did and suffered was meritorious, but His sorrow has a deeper meaning still; it was necessary, as well as meritorious; a necessary condition of His after glory, as of ours. "If we suffer, we shall also reign with Him." Saint Paul, in speaking of Our Lord's obedience unto death, "even the death of the Cross," goes on to say: "Wherefore" — because of His obedience — "God hath highly exalted him." And of "our light affliction," light, surely, even to the nothingness, compared with the sorrow that is like no other sorrow, he says, that "it worketh for us a far more exceeding and eternal weight of glory" (Cor. IV, 17); and that the sufferings

of this present time are not worthy of the glory — **non sunt condignæ** — that shall be revealed in us." (**Rom.** VIII, 18).

Here, again, in his "wherefore," Saint Paul does but repeat Our Lord's own words. Of all the scenes which followed His resurrection none, perhaps, none, at least, of those recorded, is more full of tender intimacy, more full of lessons for us, than the journey to Emmaus. Think what this must have meant to those two heart-saddened wayfarers: "He expounded unto them in all the scriptures the things concerning Himself." And why? So that they might understand how it was needful that He should suffer, in order to enter into His Glory, into an even greater glory than before. "Ought not Christ to have suffered these things? Nonne oportuit hæc pati Christum?" Was it not right and fitting that He should suffer these things? "In truth, "Christ must needs have suffered" (**Acts** XVII, 3), since "**in all things** it behoved him — **debuit** — to be made like unto His brethren" (**Heb.** II, 17).

Yet, even so, "Behold and see if there be any sorrow like unto My Sorrows"; any loneliness like unto My loneliness; any chalice bitter as the Chalice of My Passion. "Now there stood by the Cross of Jesus His Mother." She, only, and above all others, may ask, as He asks, "if there be any sorrow like unto my sorrow"? "To what shall I liken thee, that I may comfort thee, O Virgin, Daughter of Sion?" "Thy sorrow is great as the sea." She "stood by the Cross of Jesus," and, so standing, learned, in all its loneliness, all its bitterness, the Sorrow that was like no other sorrow. "By the Cross of Jesus." It is there that we, too, may learn, with Her, "to rejoice, inasmuch as ye are Partakers of Christ's sufferings" (**I. Pet.** IV, 13); knowing that if we suffer, we shall also reign with Him," that if, by sorrow, He was made "in all things like unto his brethren," it is by sharing in His sorrow that we, like Mary, His Mother, shall be made like unto Him, even "partakers of the Divine Nature."

BEATUS, O. S. B.



University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is aid the students in their literary development, to chronicle their doings in and out of class and to unite more closely to their Alma Mater the students of the past and the present.

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Our Students are requested to patronize our Advertisers.

Vol. IX.

OTTAWA, ONT., March, 1907.

No. VI

TO PREVENT STRIKES

Our Parliament has been devoting itself to some useful law making. Strikes among workingmen have been regular features for years and always occasion damage and immense inconvenience to the public. Under the Industrial Disputes Investigation Act, as passed by the House of Commons recently, strikes and lockouts cannot take place until after full investigation has been made into the cause of a dispute between employers and employees. The term "public service utilities" includes all agencies of transportation or communication such as railways, steamships, telegraphs and telephone lines, street railways, gas, electric light, water and power works, in fact all of the large quasi-public undertakings on which the successful carrying on of industry as well as the prosperity of a community depend. The act provides for a full and expeditious investigation where disputes arise in any of these industries. Boards of conciliation and investigation must be created

within fifteen days after notice has been given of a threatened strike or lockout; and must commence their enquiry immediately. They have the powers of ordinary courts of summoning witnesses, compelling production of documents, examining premises, etc. These boards shall attempt to settle dispute pending enquiry, and, when unsuccessful, shall report their finding to the Minister of Labor who shall immediately announce the recommendation of the board to both parties and to the public generally. Publicity and public opinion is relied on to compel an equitable adjustment of industrial differences.

Among the Reviews.

Donehoes for March is attractive in every item. Anything by Seumas MacManus is read, so we eagerly sought an article of his entitled "Micky Meehan's Exile." The sad news and the glad news consisted in a trip nine miles away to "heir" a farm. That there were much grief and solemn farewells, is all very humorously described. "The feeling grew upon every soul that Micky was about to leave them and Ireland, forever."... On the fourth morning after, Micky Meehan, with his little bundle, stepped into the parish of Knockagar again." A contribution of very actual interest is "Newfoundland and its Fisheries."

"The Religious Situation in France" is a valuable article in the Catholic University **Bulletin**. Every phase of the struggle from the signing of the Concordat in 1801 down to the Law of Separation is reviewed. "Early Mission Schools of the Franciscans" in New Mexico and California sheds light on the missionary history of these states. Philosophy receives attention in the articles "The New Psychology," "Introspection and experiment," The word **Celt** is shown to have a very old and interesting history.

The Scientific American mourns the death of Mr. Orson Desaix Munn, the last of its two original founders. Mr. Munn gave the whole of his attention to the interests of his journal. He was at his desk as recently as February 15 - the day preceding a slight stroke of paralysis, which carried him off on February 28, in the sixty-third year of his age. The keynote in the character of the deceased was his benevolent optimism. Although when occasion required he could act with a strong sense of justice, he was essentially by choice kind and gentle - as keen in his sympathy with

the unfortunate as he was in his dislike for all the forms and instruments of violence. The late Mr. Munn will be mourned by the many who were the objects of his generous and unostentatious benevolence as well as by the large circle of the readers of the **Scientific American**.

Exchanges.

The Exchanges have a multitude of good things to say of the **College Spokesmen**. The "Washington Number" is indeed a neat affair from cover to the athletic column. The heroes and events of the American revolution receive considerable attention. The cuts are worth grouping and framing. The verse is didactic and often devout. "French Thieves in the Temple" is the emotional expression of the idea contained in a well-reasoned editorial entitled "Washington versus Fallieres."

St. John's University **Record** for March continues an interesting sketch of the college. "Saint Patrick" is a brave bit of verse. "The Rock of Faith and Courage," in a birds-eye view of Irish History. "The Dark and Sunny side of Richelieu" is, we think, an attempt to give a fair estimate of this remarkable man.

In the March **Acta Victoriana** we scanned with pleasure the poems "Easter Day" and "The Mother." The following stanza like the others, strike the dominant note of this the Passion tide.

Do you see beyond His babyhood,
Thro' the darkning years that 'round Him fall?
Do you see Him alone, misunderstood?
Do you see the Cross at the end of it all.

The "scientific" column in the **Acta** is always readable and nearly always very practical.

The **Lux Columbiana** from New Westminster, B.C., is a new comer to our Sanctum. Welcome comrade!

Priorum Temporum Flores.

At a recent meeting of the Medico-Chirurgical Society of Ottawa, Dr. J. L. Chabot, '99, was elected president.

Rev. Father Fitzgerald, '97, Mr. Louis J. Kehoe, '96, and Mr. Thomas Clancy, '98, were the guests uniting this year's students of St. Patrick's Day Banquet with the students of past celebrations.

Before the Lenten season began the joyous sound of wedding-bells came from Watertown and we learnt at the same time that Mr. Francis Burns, '02, more familiarly known in college days as "Bobby," leads no more a single life. Mr. Burns is a member of the legal profession in his native town.

During the month, Alma Mater was favored with visits from Rev. J. R. O'Gorman, '01, of Haileybury, Rev. J. J. Macdonell, '02, of Cornwall, and Rev. Joseph MacDonald, '03, of Kingston.

The Rev. Bros. Nolan, Day and Hagerty of the Oblate Scholasticate of Tewkesbury, received deaconship on January 20th, from the hands of his Grace, the Most Rev. William H. O'Connell, Coadjutor of Boston.

Rev. Father William Kirwin, O.M.I., a former professor and prefect of discipline of the University, came up from Montreal, where he was assisting in giving a mission at St. Patrick's, and paid us a flying visit.

The late Sir William Hingston, so far famed for his professional skill and so justly esteemed as an eminent citizen and great Catholic lay-man, was honored by the University in 1898, with the degree of LL.D.

The University numbers among her graduates the late Honorable John O'Meara, '99, who in the capacity of junior Judge for Carleton County, had won the respect and good will of the people of Ottawa.

OF LOCAL INTEREST.

Mr. Derbyshire, a graduate of the commercial course of '03, gave us a call a short time ago.

Mr. T. M. Costello of Calabogie was an "interested" spectator at the Renfrew-Vankleek Hill hockey match here on the 11th inst. It was rumored that he had accepted a position in the parliament library, but after several lengthy consultations with a prominent "M.D." on the medical staff of the Normal School, he has decided to enter the medical profession, and will no doubt be found prominently connected with the above institution shortly.

The basket ball team is rapidly improving and has become quite proficient in the finer point of the game.

At the last meeting of the Debating Society the subject discussed was "Resolved that the Government should not encourage the immigration of non English-speaking races into Canada." Messrs. G. P. McHugh, '09, and J. Lajoie, '10, argued for the affirmative, while Messrs. P. Lyons, '09, and V. Gorman, '09, upheld the negative. The judges awarded their decision in favor of the latter.

Prof. (in Botany) — Give me an example of a perfect flower.

H — — t: — A **marsh-lily**.

On the evening of Wednesday, March 6th, the students enjoyed a rare literary treat in the shape of a lecture by Dr. John Francis Waters on Joan of Arc. Mr. Waters showed himself to be a thorough master of English, and from the excellent manner in which he portrayed the many admirable traits of character in the heroic French maid, he won the heartiest applause from the large audience present. The Rector, Rev. W. J. Murphy, presided, and during the evening, a vocal solo by Mr. E. H. McCarthy and a chorus by the Glee Club were much appreciated. Mr. J. E. McNeill in proposing a vote of thanks to the lecturer of the evening on behalf the students, expressed the hope that although it was the first time they had the pleasure of listening to Dr. Waters, it would not be the last.

The following was handed to the local editor by one of the roomers in the Wilbrod street flats, and partially accounts for our Senator's bad humour the other morning:

A tom cat sat on our back shed
And warbled sweetly to his mate,
And said, "When students are in bed,
I love to sit and mew till late."
But as he sits and sweetly sings,
Up jumps Q — — m mad with hate,
And knocks the cat to fiddle-strings,
For he too loved to **Mu-til-ate**.

Prof. (class of Latin, Tuesday morning). — What are the principal part of "Gusto."

T-m O'N. — **Hay**.

McH. — J-n-s' ambition is to be a man of letters.

Mc.N. — Yes, delivering them.

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THE EDUCATION BILL IN ENGLAND.



JUST now while the House of Lords is coming in for some very unfavorable criticism over their action in amending the English Education Bill of 1906, a word from their point of view may not be amiss. To judge from some of the press comments, one might suppose that the Lords had set justice and common sense at defiance, and had deliberately thrown down a challenge to the nation. Nothing could be farther from the truth or the facts of the case, and a glance at their debates should be sufficient to remove this idea. Their first amendment was simply an attempt to carry out a principle which the House of Commons had endorsed. It provided that every child attending an elementary school should have an opportunity of obtaining religious instruction of some sort, if the parent desired that he should have it. It is argued that the Lords were not justified in making this amendment, but when we remember that the Commons, by a majority of over four hundred, pronounced against a purely secular system of education, we cannot suppose that the nation would quarrel with an amendment that merely guaranteed that decision.

However, the fundamental principle of the bill from which all difficulty arises, is that the local education authorities must have control over all education given in rate-aided schools. This prin-

ciple if interpreted soberly and with moderation, might do no harm. They might, for instance, regulate the expenditure, fix the salaries of teachers, and appoint the curriculum for the schools; but they must not strain and exaggerate their rights. They must not claim a supreme and complete control that shall crush other rights far more sacred than theirs. Up to the present time, since, we may say, the foundation of Christianity, the right of parents to give their children the religious education which they themselves had received from their fathers, has been considered most sacred and inviolable. When this principle was once apparently violated in the Montara case in Italy a few years ago, there was an outcry throughout Europe. Now, Mr. Birrell's bill practically exterminates this most sacred right of parents in order that a section of the people may have supreme control in England's schools. The Lords have endeavored to preserve this sacred right and it is argued that they were not justified in so doing. Were they, or were they not? The answer is evident.

I said a section of the people, because the Nonconformists who demand this supreme control, by no means represent the whole body of the ratepayers. The Denominationalists have built schools in which they wish the religious convictions of parents to be respected, and their schools by far outnumber those of the undenominationalists. The last return from the board of education gives the following figures: 14,140 denominational schools with accommodation for 3,705,000 children, as against 6,140 council schools with accommodation for 3,172,000 children. These schools built by the Denominationalists out of their own pockets, tell us what their mind is. It is then a section of the people who are demanding and insisting that the rights of parents shall be abolished, and that the education of all children shall henceforth, be regulated by the will of this section. Now, of all the characteristics of the English people, their intense love of liberty is one of the most prominent. For over a thousand years they have been its champions. Can it be supposed, then, that in the present instance, two of the most notable portions of England's population, the Anglicans and the Catholics, will give their consent, to be robbed of their religious freedom by this section? Most decidedly not, and the Lords have seconded their protest. Were they justified or were they not? Let the Liberal Government go to the country and they will find out.

The Lords have been accused of trying to remove education entirely from popular control, and place it in the hands of the De-

nominationists. Once again, nothing could be farther from the facts of the case. The Lords do not for a moment object to having those who pay the money see that every penny of it is well spent. They welcome any popular control which means that the education authorities are to have charge of the expenditures, are to see that the teachers are qualified, and are to have inspectors see that the work is done well. But they maintain that no education can satisfy our needs, in which a matter of such vital consequence to man as religion, is not given an important consideration. Mr. Birrell's idea of education seems to be so much knowledge of letters, and of arithmetic. But the conception of the Lords is far different. Their view is that beyond all this, there should be the formation of character and the development of conscience from the knowledge of man's duty, to God and to his neighbor. This is the kind of education for which they were endeavoring to provide by their amendments. This is the kind of education for which hundreds of England's best citizens, assembled at meetings throughout the length and breadth of the land, were clamoring. Yet in the face of the necessity of religion in education, and of such widespread dissatisfaction with the Bill, it is argued that the action of the Lords in amending it in accordance with the expressed wish of several millions of England's population, was not justifiable. To say the least, it is extremely difficult to see on what grounds the argument is based.

Again it is objected that the action of the Lords in providing for denominational schools is hindering the establishment, by Mr. Birrell, of one grand national system of education. The answer is that far from establishing a national system, Mr. Birrell was establishing and endowing one particular kind of teaching in the state schools, to the exclusion and at the expense of every other—the kind called "Undenominationalism". His Bill violated the very principles of religious equality and established a system of teaching of so unreasonable and unsatisfactory a nature, that it could only result in bringing religion into disrepute. Napoleon wished to see the whole of Europe one grand French unity. To attain his end he was ready to march through fire and blood. Who can imagine the ruin and misery through which we might have had to pass in the pursuit of Mr. Birrell's policy of unification. Surely no one has forgotten how M. Combes undertook to force on France, one uniform and rigid system of state education with so little religion in it that even our Nonconformist friends could not com-

plain. One would have thought that the result of Combes endeavors would not have allured the English government to follow in his footsteps. We find men who are perhaps the foremost statesmen in France, denouncing, at this present moment, the violent injustice of Combes that has to-day brought France to the very brink of revolution. This is what the Lords seek to avert in England. This is what their opponents say they are not justified in interfering with. It is left for the impartial reader to draw his own conclusions.

One of the principle arguments of opponents of the Lords—in fact their principle argument is that the Lords are not justified in opposing the will of the people as expressed by the House of Commons. Now if the action of the Lords is unjustifiable because it prevents the will of the people, as expressed by their elected representatives, from having effect, then that body is to be condemned for doing that which, by virtue of its very constitution, it has a right to do.—The English people have created the House of Lords not merely to give its assent to everything approved of by the House of Commons, but to accept or reject bills sent to it by the latter body, according as it deems these bills just or unjust, in the interest of the common good or opposed to it. If we admit that opposition to the House of Commons by the House of Lords constitutes an injustice, then must we also admit that the House of Lords can justly do nothing else than assent to all measures presented to it by the House of Commons. If it must give its assent, why does it exist? If it cannot oppose the House of Commons, then the English people have created it to no purpose whatever. Will opponents of the Lords defend this position?

Again their claim that all legislation must be the expression of the popular will, and that members must obey the mandates of those whom they represent, is a doctrine that one of the greatest of British statesmen, Edmund Burke, has characterized as arising from a fundamental mistake of the whole order and tenor of the British Constitution. "A legislator", he says, "owes to the people, not only his industry but his judgment, and he betrays instead of serving them if he sacrifices his judgment to their opinion". The statesmen of the past have been one with Burke on this question, nor is there to be found to-day a statesman of prominence, who would venture to uphold the doctrine that the will of the people, no matter how unmistakably expressed, is to be the guide of those entrusted with the making of laws. It is justice and expediency

that must guide legislators in enacting laws, not the opinion of the masses.

The Lords, then, are justified in opposing any measure that does an injustice to any portion of England's citizens, even though it be the will of the people. Now it has been proven that the Education Bill does a grave injustice to a large and influential portion of her population. Consequently the Lords are justified in opposing it. But the Bill does not represent the wishes of the people, and to the statement that the country gave the Government a mandate for the destruction of the denominational schools, a most unqualified denial must be given. The Government was returned to power mainly on its free trade and colonial policies which the people wished to see reversed. Why for months last autumn, monster meetings were held throughout the length and breadth of England to protest against the Bill. Let the Government go to the country on it and they will find out what the popular will is. They are afraid to go for they know what the result would be. To cite an example: Can it be imagined for a moment that a million and a half Lancashire Anglicans and Catholics who sent Liberal members to parliament at the last election, would return these members tomorrow if they appealed to their electors? Most decidedly not. The Government then has no mandate from the people on the Education question, and were not justified in making such radical changes until the question had been placed before the electors. Until then the Lords were certainly justified in opposing it.

The Nonconformists proclaim themselves the friends of the oppressed. A few years ago they championed the cause of the Jew in gaining for him admission to parliament. Now they wish to prohibit him from teaching in his school that venerable religion which he claims to have brought down from the days of Moses. Is this consistent? Again, will we allow them to prohibit the teaching of that religion which has been the state religion since the days of Elizabeth—Anglicanism—and which has for years distinguished England as one of the foremost christian nations of the world? Can we expect Catholics to stand idly by and allow their schools to be robbed of that religion for which their forefathers fought and died? Most decidedly not.

In a word the whole question resolved itself into this: were we to have religious schools or godless schools? Was England to be henceforth a religious nation or a godless nation? The Lords perceived that this was the crucial point of all the con-

troversy, and, with their fingers upon the pulse of the nation, they declared that education without definite religious teaching is no education at all. Had the Lords never done anything except this they would have justified their existence and their high prerogatives, for they have proclaimed to the world in no uncertain tones that the good old English doctrine of equal rights for all is to be maintained intact, that the man who wants religion for himself and his children must have it, and that since England wants religion, she too must have it.

J. E. McNEILL, '07.

AT DAWN.

At the edge of the dusky wood,
Ere the tumult of day intrude,
In the gray of the dreamy dawn,
Seemeth it to be good.

The breath of the cedar and pine
Is sweet—where their boughs entwine,
In a harp Eolian, the wind
Plays a melody divine.

From the depth of the forest, sighs
A soft, mysterious voice;
The woods, in music, 'wake,
When they hear it, and rejoice.

For it whispers: "The Lord is nigh,
In shadowy splendor of sky,
In the touch of the tender breeze,
In the reverent soul near by."

CAMEO.

EDMUND BURKE.



He latter half of the eighteenth century was in England, truly prolific in the production of statesmen. In sheer brilliancy and force of intellect, certainly England in no othtr periol, and probably no country in any similar period, has been honored by a galaxy of names equal to those of Walpole and Chatham, Pitt and Sheridan, Grenville nad Townshend, Fox and Grey, and Edmund Burke. So long as the Anglo-Saxon world endures, these names will shine as the brightest stars in the dawn of Britain's material greatness.

At no time in her history were England's affairs in sorer need of careful guidance. Since the days of Cromwell public morality had sunk lower and lower. The eighteenth century was one of religious indifferentism and skepticism, unconcealed vice and drunkenness. Locke, Tyndal, Hobbes, Wollston, and their ilk, dirfered only in degree in their substitution of deism, pantheism and atheism, for Christianity. Their systems constituted the philosophy of the century. True, this philosophy was not accepted by the bulk of the people of England. But, while they were indifferent the propagators of these anti-Christian doctrines labored, and the limited fruit of their efforts, combined with the vices of a frivolous age, (which the philosophers encouraged), and political debauchery, left England ripe for the development of those germs of political and social revolution which already infected continental Europe, and which culminated in the French Revolution.

From the class to which the other statesmen of this period belong, we naturally exclude the name of Edmund Burke. His contemporaries, because of the similarity of their policies, we may group in the one class. Bu he must stand alone. The motives and principles which actuated Burke were far from being common to all; and, in nobility of character, hatred of oppression, love of justice and adherence to the course of humanity, he far transcends his contemporaries. They were interested in the extension of the power of Britain; he, also in this, but mainly in preserving her from a danger of the magnitude of which he alone had a true idea. Their policy was governed by the laws of expediency; his, by those of justice and right. Both tended to the same end, but his by the nobler means. Them we view encircled by all the romance of the frivolity of the age; him we behold aloof from all frivolity, his

morality, like a ray of light through darkness, emphasized by contrast.

With what may be designated the positive policy of his adopted country, Burke busied himself as much as his contemporaries, and history justly awards him no small measure of credit for England's material advancement during this troublous period. But it is rather his advocacy and maintenance of the negative policy that will forever identify his name with whatever is great, elevated, and just, in statesmanship and legislation.

The pursuit of his policy meant for him unceasing battle; first, against the insidious doctrines of revolutionary France; secondly, against oppression in every form. These mighty struggles entailed minor conflicts, but all served the same ultimate end, the preservation of England from "the portentous comet of the rights of man," and the boon of liberty for all, of a liberty "inseparable from order, from virtue, from morals and religion."

Against the so called "philosophy" of the eighteenth century he asserted the principles:—that national welfare depends upon the security of the individual, that the security of the individual is based upon religion; that society is a contract, essential to the perfection of our nature—a partnership not subservient to man alone, and not to be torn asunder by any subordinate community; that innovation is not reformation; that, to form a free government, is to temper together these opposite elements of liberty and restraint in one consistent work. With his overwhelming torrents of eloquence and all the ability of his mighty pen, he swept away whatever chances there may have been of England's "leading up the death-dance of democratic revolution."

Whether the sufferers were the persecuted Catholics of his native Ireland, the hunted Negroes of Africa, or the downtrodden and plundered natives of England's Indian Empire, oppression ever found him an uncompromising foe.

Macaulay, in his description of the conductors of the impeachment of Warren Hastings, says: "There was Burke, ignorant indeed, or negligent of the art of adopting his reasonings and his style to the capacity and taste of his hearers, but in amplitude of comprehension, and richness of imagination, superior to every orator, ancient or modern."

His writings will ever remain an enduring monument both to his work and to his character. Of the political productions

of a past age, his alone continue to be read and studied. To the student of English they are at once a model of erudition and of government. With intense predictive power, they point out the consequences of the evils they aim to crush; and, with vehement eloquence they preach the gospel of true statesmanship.

Throughout his writings we may find a strain of excessive combativeness. But we must remember that a most intense love for humanity was the mainspring of his every action; that his keenly sensible nature was wrought up to an extraordinary pitch by iniquity in any form; and, that the forces against which his policy obliged him to contend were the embodiment of iniquity. To fight iniquity is to be ever subject to obloquy, and this subjection is in proportion to the magnitude of the fight. How bitter, then, must that have been of which Burke was the subject!

We should also recall that "such was the distemper of the public mind that there was no madman in his maddest ideas and maddest projects, who might not count upon numbers to support his principles and execute his designs." The distemper required a proportionate remedy. This fact, with the keen sensibility of his nature, and the obloquy which ever pursued him, sufficiently accounts for Burke's seeming exorbitancy.

The temperament of the British people might not have tolerated the excesses, prompted by "a drunken delirium drawn out of the alembic of Hell," which characterized the French Revolution. But this delirium, in any degree, was a menace to national welfare. As we have already said, England was imbibing, far beyond the bounds of temperance, of this same intoxicating spirit. Burke's was the effective force which restrained this intemperance—the sagacious, penetrating and prophetic voice, which guided the British people through "the fog of that awful day." Did his titles to veneration rest upon no other basis, this accomplishment alone is sufficient to retain for him, through all time, the affection of the people of Britain.

C. J. JONES, '07.



SUCCESS AS A TEST OF CHARACTER.

INCRASSATUS est dilectus, et recalcitravit." Few men, it has been truly said, can stand adversity, fewer still can stand prosperity. Israel, to use an equine simile, "got above their oats," and, so to speak, laid their ears back, and kicked vigorously. The proceeding, as we gather from their later history, and from Saint Paul's experience—*durum est tibi contra stimulum calcitrare* (Acts IX, 5)—was not conducive to their comfort, but may be looked on as the typical result of prosperity in nine instances out of ten.

So, at least, the Wise Man seems to have thought. "Lest I be full, and deny Thee, and say: Who is the Lord?" (Prov. XXX, 8). Solomon, one might have supposed, was well fitted to stand prosperity. How he stood it, we all know, and, knowing, cease to wonder at the saying: "How hardly shall they that have riches enter into the kingdom of Heaven!" Nor need "riches" be interpreted in any narrow sense. Success, of whatever nature, is just as full of spiritual danger to most of us.

"A prophet is not without honour, but in his own country, and among his own kin." [S. Mark VI, 4]. Speaking reverently, it is, probably, just as well for the prophet—as for all of us—that there should be some to estimate him at a lower value than he is apt to set on himself. "No man," says the old proverb, "is a hero to his valet." If the valet, or the kindred, or "our d—d good natured friends," as Byron calls them, do but succeed in reminding us, from time to time, *quia pulvis es*, we shall learn, sooner or later, to be grateful for the "damned iteration."

To come, however, to the point wherewith we are here more immediately concerned. Ottawa University, I understand, is to send a Rhodes scholar to Oxford in 1911. That date, it may be said, is a long way off, nor is it likely that any student now at the university will be among the competitors for the honour in question. But this matter of the Rhodes scholarship is closely connected with our subject, since it raises the pertinent question: How will the successful student stand his success? What effect will it have on his character?

The latter question is, perhaps, not expressed as accurately as it might be. "Occasions," says the author of the *Imitation*, "do not make a man frail, but they show of what sort he is." So of

success. Success does not, strictly speaking, affect character. It is, rather, as our caption has it, a test of character; the severest, in truth, to which character can be exposed.

The gaining of the Rhodes scholarship is, intellectually, a great and noteworthy success. It raises the winner so high in the estimation of even his own kindred as to constitute a marked exception to the rule concerning a prophet's local lack of honour. Will he, in the homely phrases, "make good?" All who know him will expect him to do great things, how great, or of what nature, they would, probably, be at a loss to define. He is lifted, that is to say, onto a higher plane than those of his year. Like the city set on a hill, he cannot be hid. The territory of intellectual, as of all other real success, is but sparsely populated. In a word, he is a marked man, and must pay the penalty of his success to the uttermost farthing.

Can he stand it, or will he get above his oats? Honestly, I do not think he will—so long, at least, as he remains at Oxford. No matter what honour he may gain in his own country and among his own kin, he will gain none at Oxford that he does not deserve. He will be brought in contact with men of his own age, abler than himself, intolerant of all "side," quick to detect real merit, and to give it due, but not excessive, recognition; equally quick to detect pretence and to give it, also, its due recognition, all, as you say here, that is coming to it.

Oxford, in a word, is a little world wherein every man finds his place, without the delay which attends that process in the larger one, a delay which, indeed, often coincides with a man's lifetime. It is a very democratic world, intellectually, as it is, also, in all that concerns athletics. It has its own traditional standards of success, standards not by any means easy of attainment. Briefly, a man who shall make good—I know no better expression—at Oxford, ought to make good anywhere. If he succeeds there, it will, and must be, a real success. Best of all, he will have learned to estimate his success at its true value, the value, that is, set on it by those most fitted to judge of it, to compare it with the success of others. If, thereafter, he should get above his oats, he is past praying for. Unless, indeed, his experience of kicking should prove as salutary as it generally does; as most of us have found it.

I should say, therefore, that success in gaining the Rhodes scholarship ought, as a test of character, to prove all that we could

wish. In process of time, moreover, there must, necessarily, be formed a fairly large class of Canadian Oxonians, with the result that success in this matter, by ceasing to be of rare occurrence, will assume its rightful proportions in the eyes of fond parents, proud teachers, et hoc genus omne. The little tin gods, in fact, will become so numerous as no longer to attract any special attention. Which will be good for the little tin gods, and no less beneficial to their over-zealous devotees--feminine or other.

BEATUS, O.S.B.

THE CHURCH AND THE FRENCH REPUBLIC.

PART II.



TO-DAY'S struggle in France between the Church and the encroaching state dates back to the Revolution of 1789, when by the "Civil Constitution of the Clergy," it was sought to bring Catholicism under control, and to make the clergy mere tools of the civil power. Pope Pius VI, boldly defying the armed might of the infidel Republic ranged himself with the European coalition formed to protect the liberties of the Continental countries against the pressure of French invasion. Followed in swift succession the triumphal march of the Republican armies across Europe, the captivity of Pius VI, the gradual growth and consolidation of a one-man power in the hands of Napoleon, leader of the Republic's own peoples. The Republic itself had been rent asunder by its warring factions and was fast falling into anarchy. Into the gap Napoleon stepped at the head of his grenadiers and made himself the absolute master. He reigned with a rule of iron, he made his will his only law, he played fast and loose with the liberties of the nations, but he saved France from ruin as a distinct national entity. He needed the Church as a factor in his scheme of government, and the Church in France was weak from the strain and stress of conflict with the Jacobins, its property had been confiscated by the State, and, save in Brittany and the Vendée, its influence was little more than a tradition. Napoleon proposed a compromise to Pope Pius VII: the Church should give up all claim to its property;

confiscated in the Revolution, and, as partial compensation, its clergy should be supported from the State's funds; it should in fact be the State religion.

It was not an altogether satisfactory proposition, and Pope Pius VII did not greatly like it; it left the Church too largely dependent on the mercy of the civil power. But no better alternative was present at the time for the re-establishment of religion in France, and it was necessary for France's own welfare that religion should be re-established. Needs must when necessity drives. Pope Pius accepted Napoleon's "Concordat" — he could do nothing else under the circumstances—and it became a part of the French constitution, and so remained till a few months ago, at the beck of the infidel majority in the chambers, it was abolished to give pretext for a colossal theft of the church's property. With despicable meanness venerable prelates and priests, like Cardinal Richard, Archbishop of Paris, were turned out of their residences into the streets, and, when the Holy Father protested, his Nuncio was conducted to the frontier as if he were the ambassador of a hostile power. The "liberty loving" government seized the Nuncio's private papers and hinted darkly at Royalist conspiracy. All this had been preceded by the "Law of Associations," a revival of the "Civil Constitution of the Clergy," to pave the way for the separation.

The infidel Republic now pauses, resting on its laurels of shame. It has declared religious congregations and worship in the churches, whether Catholic, Protestant or Hebrew, illegal and under the ban save when sanctioned by its authority and permission. It has seized the millions in property which it coveted—and this was the real motive behind all its attacks on the Church. Incidentally, it has degraded itself and made itself an object of contempt for the right thinking world. But it has not killed Catholicity and it cannot kill it. The Church will emerge from the crucible of persecution stronger than before. But for the degenerate Republic, deprived by its own act of its surest bulwark against anarchy, faced by the steadily grownig antagonism of outraged Christian sentiment among its citizens—who can tell the end?

HUBERT O'MEARA.



FRANCE IN ARID AFRICA.

France 's constantly giving proofs of her mastery over the Sahara. She has won it by her new methods of desert travel, which were adopted successful from the first. Her meharistes travel wherever they are sent. At irregular but frequent intervals they raise their flag over some new territory and attach it to one of their organized districts. The meharistes are small troops of camel cavalry mounted on animals specially trained for fast travel, so that they may go lightly laden. They depend on the oases to replenish supplies. Their latest journey is one of the most notable of their achievements.

One of these troop starting from Timbuktu, Chief town of French Sudan, last year, marched north and northwest about 350 miles to Taudeni. Captain Cauvin and his men camped in the town for eight days. The natives had never seen a white man before. Their fathers saw one specimen seventy-eight years ago, when Rene Caille crossed the desert. Lenz was in that neighborhood about twenty-five years ago, but passed around the place because he did not dare to enter it. Capt. Cauvin attached Taudeni to the Government of Timbuktu and his party returned to the Niger. They had met no opposition, but were much fatigued by the heat and the hardships of a desert march nearly as long as the distance between New York and Chicago.

Isolated and miserable as Taudeni is, the place has long been one of the most notable in the Sahara. It occupies a depression only about 400 feet above sea level. The waters come near the the surface here and many wells are possible. This has made the settlement the converging point for all the caravan routes between Morocco and Timbuktu.

It is the centre of the largest salt industry in Africa. Here are apparently inexhaustible beds of pure rock salt, which the natives hew out in blocks three feet long, weighing seventy pounds. Four of these make a camel load. The salt is taken to Timbuktu and distributed throughout the whole western Soudan. It is sold to the Timbuktu merchants for a pittance, but increases in value with every day's journey of their camels to the south.

Taudeni is described by the people of Timbuktu as one of the most wretched of desert settlements. The natives are of mixed Arab and negro blood. They have had no Government. Every man is a law unto himself. Often the miners suffer from lack of food, as they are dependent on imports for supplies of all kinds

except water and salt. They exact a camel from every caravan replenishing its water skins at their wells, and the animals thus acquired are kept as a food resource. It was because Lenz could not spare a camel that he replenished his water supply at Wady Teli, outside the settlement, and went on without seeing a native. Salt mining is the only industry. The heat is so intense that at times the miners are compelled to quit work and take refuge in caves.

Lenz found abundant evidence that this region, some time or other, gave support to people of a culture differing from that of the present inhabitants. He found the ruins of ancient walls, objects of ornament, tools and other articles such as are no longer in use. He learned that many of these relics are scattered over this part of the desert and specimens of finely worked and polished stone have been carried as curiosities to other Saharan towns.

FACTS THAT STAGGER.

It used to be that astronomy, with its stupendous magnitude, incredible velocities and inconceivable distances, seemed to make the greatest demand on man's belief. To-day it is physics. We read, for instance, that Hertz's oscillations per second. shrdlu hrdl read, for instance, that Hertz's oscillations give rise to 500,000,000 oscillations per second. Where is the man who can conceive of anything happening in the five-hundredth-millionth part of a second? But this is quite a long period compared to some of those now accepted as inevitable in optics. According to Maxwell's great theory, a light wave is a series of alternating electric currents flowing in air or interplanetary space, and changing their direction 1,000,000,000,000,000 times per second.

The minuteness of the atom is set forth in some startling figures. In an address delivered at Lehigh University, Mr. John A. Brashear quotes from Lord Kelvin: "If we raise a drop of water to the size of the earth and raise an atom in the same proportion, then it will be some place between the size of a marble and a cricket ball." Then Mr. Brashear goes on: "If you fill a tiny vessel one centimeter cube with hydrogen corpuscles you can place therein, in round numbers, five hundred and twenty-five octillions (525,000,000,000,000,000,000,000,000,000) of them. If these corpuscles are allowed to run out of the vessel at the rate of one thousand per second it will require seventeen quintillions (17,000,000,000,000,000,000) of years to empty it.

THE REDEMPTION.

An angel's eye in wonder saw
Our Lord at midnight bowed to earth,
And only angel's hand could draw
That scene preluding Freedom's birth,
When love divine of purest glow
Redeemed our souls, our ransom earned
Where sighing trees and Cedron's flow
Made plaints as if for man they mourned.

What wrung from Him that pleading cry
Subdued, resigned to all if willed?
'Twas sin that caused His Heart to sigh,
His bitter cup o'erflowing filled,
Ere yet came all the railing scorn
In wanton triumph round His name,
The cross on bleeding shoulders borne,
The piercing nails, the tortures' shame.

'Tis willed, they lead Him forth betrayed,
Along the rugged way he strives;
His foes by hateful passions swayed
But mock his pains with taunting cries
That fiercer grow on Calvary's hill
When off they strip his garments there
With black, envenomed hatred still
And leave his wounds unpitied bare.

The spotless Lamb for sin is slain,
His blood atones for Eden's blight,
From out the gloom of Calvary's pain
There streams afar Redemption's light;
The temple's veil is rent asunder,
The dead tread earth like specters wan,
The larkened sun and voice of thunder
Proclaim that God has died for man.

RAY.

University of Ottawa Review.

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F. W. HATCH, '07,

M. DOYLE, '08,

F. McDONALD, '08,

G. P. McHUGH, '08.

Business Managers :—J. E. McNEILL, '07 ; P. C. HARRIS, '10.

Our Students are requested to patronize our Advertisers.

Vol. IX.

OTTAWA, ONT., April, 1907.

No. VII

MUNICIPAL FOREST RESERVES.

The experience of many countries extending over centuries is to the effect that for the protection of the water supply, for climatic reasons and for the assurance of a permanent supply of timber, at least twenty per cent of the area of a country should be under forest cover. Canada's magnificent forests have dwindled into detached and thinly covered woodlands. To-day in many parts of older Canada these woodlands have almost wholly disappeared: the percentage is hardly more than eight per cent. No provisions are made for the reproduction of forest trees. The Bureau of Forestry of Ontario proposes to create municipal forest reserves. In established townships, lands forfeited for non-payment of taxes are to be held in perpetuity for forest purposes, and when these are insufficient lands are to be acquired by purchase. In townships to be organized, tracts unsuitable for general agricultural purposes

are to be withheld from settlement as forest reserves. In this way the proper protection of forest area in the older countries would be restored and in new parts of the country it would be preserved. In the last Congress in the States, President Roosevelt succeeded in setting aside a forest reserve of 17,000,000 acres. The people as yet are not sufficiently educated as to the value of the forest reservation movement.

THE SALVATION ARMY.

The visit of General Booth in America has naturally drawn attention to the extension of the movement of which he is the honored head. Undoubtedly much of the growth of this movement is due to General Booth's talent for organization, for he is a born leader of men. But there is more than this to account for the rapid spread of the Salvation Army. Great and noble is indeed the task which has for principle the love of God and of the neighbor. Nevertheless the Salvation Army is not a religion; it has no creed, no dogma, no regular form of worship. It is rather a benevolent society, the object of which is to raise the submerged from the welter of their depravity and gather them in the streets appealing to the religious instinct at the bottom of every man's heart. In fine, the Salvation Army appeals more to sentiment than to reason, thereby adopting the readiest means to effect repentance and a return to religious practices. In this it is not superior to other merely human religions which have sentiment for their basis while the Catholic religion has reason. In this it is not superior to the Mahommedan persuasion, which lies wholly in exterior practices and is perfectly adapted to the romantic and superstitious instincts of the Oriental races. The Mussulman did not conform to a religion, but religion was adjusted to his character.





Exchanges.

THE COLLEGE PRESS.

The real significance of the college press as an institution is not, perhaps, always perceived. Yet in mere bulk it comes immediately after the agricultural press, which itself is overtopped by the religious. The college student turns out a larger number of periodicals than any of the other "special interest" or "class" publication, such as labor, medicine, science, Sunday-school, or education itself. One of the newspaper directories, which is manifestly incomplete in this department, lists 322 collegiate monthlies, bi-weeklies, weeklies, and dailies. Besides those overlooked, every respectable high-school nowadays maintains a "paper," and these fall in essentially the same category."

"The debating society is an older feature of college life which new interests may overshadow but do not destroy. So long as the bulk of sophomores and freshmen put down "law" as their chosen vocation, as a sort of safe generalization which, like the politician's "real estate," does not commit him to anything, the debating club will be maintained, if for no other motive than its supposedly utilitarian purpose of training in forensics. Directed as both these agencies are by men who have been unable to "make the team," we naturally should not look for the same lofty standards and ideals as on the athletic field. For instance, they do not ban but welcome "professionals." If an assistant editor of the literary monthly of a fresh-water college has a poem accepted by "a leading Eastern magazine," it is an event which brings pride to all his colleagues. And if a senior of Adelpia or Philomathia attains to such proficiency as an orator that a campaign committee sends him out on the stump in the autumn, and he comes back a little the richer, he remains just as eligible to the intercollegiate debates."

"Professor Baker of Harvard, in his recent article in the

Educational Review, names "inability to think" as a common characteristic of the under-graduate editor and orator. To discuss this without an exact definition of terms would be as unprofitable as the current debate whether animals really do reason. Though the student may be facile to the last degree, in the class-room quiz, at extemporizing criticism or the facts of history and even science, he is undeniably timid about venturing far from the library alcove in search of a topic to write or speak about. Professor Baker records that only once in his experience has a college topic been voluntarily chosen for a college debate. The student orator likes best to deliver himself on high and far-off subjects. Just now, it may be the Panama Canal; but it is usually something that can be "got up" conveniently. Yet if "thinking" means the inventing of apt presentations of borrowed arguments and the systematic reviewing of evidence, then it is often performed surprisingly well. Once trained in the thorough mastery of national and international problems, the neophyte may gradually reach the point where he can take up the issues about him with something of the same acumen."

"It is much the same with the college press. The two departments in which it attains a really high standard, are light verse and playful or grotesque humor. Such a collection as Joseph Le Roy Harrison gleaned for "Cap and Gown" will stand comparison with the run of **vers de société** produced in a non-academic environment. It has delicacy of touch, sentiment in profusion, even occasional passages of pathos; but it has so little to do with college life that most of it, so far as subject matter is concerned, could be transferred bodily to the pages of a magazine representing another local habitation. The college student is by tradition neither dainty in his ways nor plaintive in his moods; yet his Muse has both the butterfly and the lachrymose habit. Stern lawyers and grave business men sometimes pick up in after life dusty copies of under-graduate publications, and wonder how they could possibly have done it."

In some respects the most successful undergraduate journalism is the purely comic sheets, like the *Lampoon*, the *Widow*, the *Wrinkle*, and the *Sphinx*. But while these do hit off, and often very cleverly, the whimsicalities of college life, their humor, too, is very largely that of the world outside. Indeed, **Life** and its contemporaries find them frequently worth clipping from, and also draw a fairly regular supply of ungowned "jokes" from under-

graduate pens. The college daily ought, seemingly, to have the best opportunity to reflect the life about it. Yet when the Third Assistant Postmaster-General, a few years ago, tentatively struck a few college dailies off the second-class list, the defence made in at least one case, was that the matter printed in the paper was similar in every way to that furnished by any metropolitan daily.

There has been some argument whether a teacher of English should or should not regard his students' themes as "literature." There is no question about the college press. Its "literature" is of the purest. Nothing produced by human brains and hands ever displayed more complete detachment from the conditions of its manufacture.—*The Evening Post, N. Y.*

In view of the foregoing article, the "Editorial Staff" of the "Review" wishes to inform the students that they are indeed quite willing, and would be most grateful, to receive any material, touching on matters which would be of interest to our readers. Because a certain few have been chosen to look after the arduous task of editing and publishing the "Review", it is not to be taken for granted, that all other students are excluded from contributing to its pages. Our resources are not by any means inexhaustible, and at times it is only after dint of hard thinking and laboring, that we finally grind out "material." Let us hope that by next issue, the "Editors" will be deluged with essays, poems, puns and local hits, and that it will be a case of one at a time, gentlemen, don't crowd.

P. C. H.

The Collegian contains a debate on "Government Ownership." It is a live question, and ably treated. The editor rejoices that out of the ruins of last April a new San Francisco has risen, grander and prouder than the old. He laments, at the same time, the "moral upheaval that gives assurance of accomplishing more dire results than a hundred seismic disturbances." He hopes that the present movement will be the starting of a tremendous civic crusade, which will be the overthrow of everything that tends towards graft, bribery and civic corruption.

The intercollegiate debate between Dalhousie and St. Francois Xavier is described in the Xaverian. The subject discussed was: "Resolved, that Canada should be Independent." "An Irishman's Story," and "The Pilgrim Fathers" are well treated.

The varied scenes in Irish history forms the gist of *The Schoolman for March*.

During such winters as the last communication between Nova Scotia and Prince Edward Island is difficult. The fact that the Dominion Government has failed to cope with the problem brings out in the Prince of Wales College Observer the plaint: "Our Controversy With Canada." The writer harks back to beginnings, and does not mince words.

Book Review.

"Essentials and non-essentials of the Catholic Religion," by the Rev. H. G. Hughes. The Ave Maria Press, Notre Dame, Ind. Price, 75 cts. retail.

The object of the book is to aid in the removal of a very common misconception among those not of the faith—a misconception arising from a confusion of those things in belief and practice which are of obligation, and those things in regard to which Catholics are left free. Information on these points may also prove useful to those within the church.

"Round the World," Benziger Brothers, New York. Price, 85 cents.

A very useful book, containing a series of articles on a great variety of subjects with 103 illustrations.

"Blaisdell's Composition—Rhetoric." American Book Co., New York. Price, \$1.00.

In this volume are models from master writers, which are analysed to show how they appeal to the feelings and why they obtain the results intended by the author.

Merrill's Lucretius, *De Rerum Natura*. Price, \$2.25. American Book Company.

This is the only complete American edition of the poem, and contains an introduction, the text of the entire poem, a commentary and an index.

Bulletin No. 130 from the Laboratory of Inland Revenue Department contradicts reports that tea sold in this country had been badly adulterated. Of the 89 samples collected from the cities,

country towns and villages of every province and analyzed, there were only seven which could be called doubtful. The chief analyst says: "On the whole it has to be stated that there is no evidence of adulteration to be found in the samples collected, although there are no doubt great variations as to quality." The necessity for keeping an eye on our tea imports, however, is not to be lost sight of when it is announced that for the year 1906 the Government chemist of Great Britain examined 2,917 samples of tea and found 259 that he had to report against because they contained foreign substances. The Dominion analyst recommends a rigid inspection of teas as they arrive at ports of entry.

Among the Magazines.

The first article in *The Messenger* for April is a criticism of five lectures on Socialism, given by Mr. Mallock at Columbia University. The writer styles Mr. Mallock a scientific dialectician, almost a sophist, who has knowledge of his subject, which, if not exhaustive, is sufficiently full. The care with which his thought is apprehended by his students might lead many of them to fancy that they comprehend the matter with which his thought is concerned. It might be that they were wrong. The necessity of clear, intelligible expression compels clear and defined thinking, but does not of itself secure conformity between thought and its subject matter. "In fact, despite the many valuable features of the lectures, the critic judges that Mr. Mallock "strains an argument at times in order to defend capitalism."

"St. George" is the subject of articles in *The Leader* and *The Educational Review*. The latter magazine is usually crammed with interesting and instructive items. The former, in its "Special Spring Number," has a choice illustration on every second page.

In the April *Rosary* there is an excellent paper on "The Decline of Poetry," by Maurice Francis Egan. The responsibility is shouldered upon the inveterate mockers. But poetry has not declined; the power to contemplate, to think leisurely, to read what is beautiful, and enjoy it, has declined.

JUNIOR DEPARTMENT.

The baseball season was formally opened April 13th, when the whole brigade from the little yard appeared on the campus provided with countless baseballs, masks, Spalding bats, gloves, and rules. The material which promised so much last season is evidently determined to sustain its reputation. Charles Parent, one of the most enthusiastic members of the department, has now memorized all the rules, and declares his ability to analyze the most complicated curve that ever crossed the home plate.

Since spring has dismantled the hockey rink the junior handball alley is freely patronized, and has been the scene of many evenly contested struggles. Although a number of players have attained an advanced degree in skilful playing, the most proficient in the popular game at present are O'Reilly, Rochon and Overrend.

"Jimmy's" numerous friends will be pleased to hear that he has entirely recovered from his recent "mumpish" indisposition. He was pronounced cured a few days ago, and accordingly was discharged from the luxurious tables of the infirmary.

The junior editor is pleased to acknowledge his gratitude to those who contributed their quota of spring poetry for the Review, but owing to the chronic lethargy of the poet-in-chief, none of the inventions can appear in this number. However, we promise to be more faithful in future. The most remarkable production was one by Captain Bill, entitled "The Sons of the Clay Pipe."

ATHLETICS.

The annual general meeting of the U. O. A. A., for the hearing of reports, and for the election of officers for the ensuing year, was held in the lecture hall of the Science building on Saturday, April 6th. The President, Mr. C. J. Jones, '07, occupied the chair, and in opening the meeting outlined the work done by the Association during the regime of the retiring executive.

The report of the treasurer, Mr. J. E. McNeill, '07, was most gratifying. Notwithstanding that expenses had necessarily been greater than usual, and receipts not as large, there was the very substantial balance of \$475 on hand.

Mr. M. J. Smith read the Secretary's report, which contained

a concise summary of the work done in different departments of athletics.

The officers chosen to guide the destinies of the U. O. A. A. for the coming year are: Pres., E. H. McCarthy, '09; Cor. Sec., J. Lajoie, '10; 1st Vice-Pres., M. J. Smith, '09; Rec. Sec., F. McDonald, '08; 2nd Vice-Pres., L. Joran, '08; 1st Councillor, C. Gauthier, '10; Treasurer, P. C. Harris, '10; 2nd Councillor, J. Corkery, '09.

After congratulating the members upon their choice of officers, the retiring President called upon his successor to take the chair. Mr. McCarthy thanked the members of the Association for the honor they had conferred upon him, and promised to do his utmost to be worthy of the trust reposed in him. The thanks of the student body were tendered to the retiring members, and after a few encouraging words from the Director, Rev. J. A. Fortier, the meeting adjourned.

An endeavor will be made this year to resuscitate the spring Field Day, under the auspices of the U. O. A. A. This was formerly an annual event looked forward to by the students with much pleasure. In other years the entries were restricted to the students, but it is the intention this year to open the events to representatives of any amateur athletic organization in the city. The day chosen for the meet is May 24th, and as this promises to be the only event of interest, and because of its embracing the crack athletes of the Capital, it should meet with a large measure of success.

We would remind those who are going to compete at the Field Day that they will have opposed to them the leading athletes of Ottawa, and it behooves them to use to the best advantage, every opportunity for fitting themselves to do honor to the Association and to their Alma Mater. A trophy will be offered for the organization winning the greatest number of events, and every effort should be made to capture it.

The use made of the equipment provided by the zeal of the Rev. Director is in itself 'proof sufficient' that his efforts have not been in vain, and are deeply appreciated by the student body.

J., '07.

OBITUARY.

Mr. John MacDonald.

It is with deep regret that we learn of the sudden death of Mr. John MacDonald of Lindsay, the father of Messrs. J. B. and Cyril MacDonald, two of our students of last year.

Mr. MacDonald, was for many years actively engaged in the lumber trades in the vicinity of Lindsay. Later, he successfully fulfilled a number of important contracts in British Columbia, during the construction of the transcontinental line, the C. P. R. Returning to Lindsay, he has since then devoted his time to real estate interests.

Mr. MacDonald was a devout and ardent Catholic; a consistent member of the C.M.B.A.; his death will be the occasion of intense sorrow among the brethren of that society.

To Messrs. J. B. and Cyril MacDonald nad family we extend our heartfelt sympathy. — R. I. P.

OF LOCAL INTEREST.



ON Tuesday evening, February 26, the Washington Club, a college organization composed of the American students, held its third annual banquet. The affair was a decided success, and certainly has not been surpassed by any similar function in the history of the club.

The banquet hall was very artistically decorated with bunting and flags, "Old Glory" occupying the most conspicuous places. The Canadian and Irish banners were also in evidence, while the emblems of the army and navy encircled the portrait of George Washington.

At the appointed time, the members filed into their places, to the strains of their national anthem, "The Stars Spangled Banner." The menu cards were very tastefully gotten up, tied with the national colours, of red, white and blue. After partaking of a sumptuous repast, which would satisfy the Epicurian taste of the

most fastidious, Mr. F. C. Hatch the president, who made a most capable toastmaster introduced the feast of intellect.

The reply to the "Day we Celebrate" was given by Mr. H. D. Burns, who did credit both to himself and to the society.

The toast to the "Holy Father" brought forth a very eloquent response by the Rev. A. H. Kunz, who spoke glowingly of the attachment of the American Catholics to the Holy See.

On the announcement of the toast "Our Flag" all seemed for the moment imbued with a fiery spirit as they beheld Columbia's emblem. It was entrusted to the care of Mr. E. H. McCarthy, who, by his eloquence, did the toast full justice.

After the applause had subsided, the song "My Own United States" was well rendered by Mr. F. C. Hatch.

The next toast proposed, was to the "President" and it was enthusiastically received by the whole gathering. Mr. M. F. Deahy replying spoke well of Theodore Roosevelt, recalling the enobling qualities and admirable traits of character which have endeared him to the American people.

Following, Rev. Fr. Stanton rendered the "Maple Leaf Forever," which was thoroughly appreciated by those present.

"On an occasion of this kind," said the toastmaster, "When our hearts are overflowing with patriotism, when placed amid an atmosphere which is thoroughly American, it is a duty, and not only a duty but a keen pleasure and privilege, to have with us a representative of our sister nation Canada..... It is then with pleasure that we rise and drink to the "Land of the Maple leaf" coupled with the name of Mr. J. F. MacDonald."

Amid rounds of applause, Mr. MacDonald arose on behalf of his native land. He spoke eloquently of the mutual relations of peace and concord existing between Columbia and the Fair Dominion, In concluding he said in part: "It is unquestionably to our mutual interest to go on side by side pursuing those same ideals of liberty and justice, developing peacefully these forms of government that have proved the happiness of our forefathers and that are bound to procure for the future generations of the United State and Canada, those blessings that will make the years that are to come, more prosperous and more glorious than those that have gone by."

Alma Mater was heartily received with a rousing V-A-R. Mr. P. C. Harris in replying had nothing but praises for the institution of his choice.

The last toast on the list was that to 'Our Guests.' Mr. Hatch called upon the Honorary President of the society, the Very Rev. W. J. Murphy, O.M.I., D.D., Rector of the University, who had kindly lent the honor of his presence to the occasion. He responded in a very happy vein. His remarks on the life of George Washington, was highly interesting and instructive.

The Rev. Fathers I. Fortier, Hammersley, McGowan, Stanton and Finnigan spoke briefly in words of good cheer and encouragement and expressed the hope that the Washington Club might live and prosper, increase in membership and continue its influence for good.

On the 10th inst. the O. U. S. S. held a largely attended meeting, at which were present several of the faculty. Mr. A. B. Cote was in the chair, and the lecturer was Mr. M. Doyle, his subject being "Sound." For over half an hour the audience followed the lecturer with deep attention, the manner in which he unfolded the nature and properties of sound showing his deep knowledge and thorough acquaintance with the matter. The experiments with the resonators, vibrating plates, harmonica, siren, Konig's apparatus, etc., were a treat, the lecturer lucidly explaining the mysteries of each. The evening was closed by a series of lime-light views prepared by the Rev. Director from photos reminiscent of excursions of the Scientific Society.

Striking features—Shorty's batting.

A well re(a)d student—"Ken."

A thinking youth —Jimmie C.

A spring exclamation—Oh, Slush!

An African expression—"Ma-honey."

On the march—The "Troupes."

A sporty town—The Gully.

A Gully sport—Jerry.

What time was it Jerry?

"Dakotie" speculated in matches and had a "hot" time.

It is rumored now that the hockey season is over, Capt. D a-y and his Troupes have taken to **peg-golf**.

UNIVERSITY OF OTTAWA REVIEW

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TEN BUSINESS COMMANDMENTS.



RAINING, with brain work, is what brings success. Your work cannot extemporize success; it must be wrought out with patience and toil."

The scholastic year 1906-1907 is drawing to a close, and to the students of the final course in Business the words above quoted bear special meaning, convey a timely warning, impart a salutary word of advice.

The ability to keep, accurately and neatly, the accounts and books of a business is too often erroneously looked upon by the young and inexperienced as the sum total of business ability; whereas, in fact, book-keeping is only an incident to business. It is the art and science of recording the results of business transactions. The best kept books can never put a dollar in the till; but they may save hundreds from unnecessarily going out. Good book-keeping tends to save and turn to profitable use that which is already in; by its records of the past, it throws light on the future for the guidance of him who manages and directs the affairs of the concern. Book-keeping is subordinate to the business, for, where no business has been done, no books of accounts are needed. Viewed in this light, it will be readily seen that the great consideration is the actual transacting of business. To succeed in this there are certain conditions and requisites of vital importance.

The Decalogue formulates laws, which, if respected and obeyed, help man to carry out those moral transactions leading to eternal success. In our present age of mercantile struggles for commercial supremacy, man must needs have and obey certain laws in order to attain success. There are here ten commandments also; nay, let us say eleven, and this last one embraces them all:

“MIND YOUR OWN BUSINESS.”

FIRST COMMANDMENT—Depend on your own efforts.

I know of no short cut, of no royal road to success bearing the imprint of permanence. Some there are, alas! it is true, who are elevated to high positions, not through efforts of their own, but by hands anxious to further their own ends. The man who reaches the coveted mark in life, borne on the pinions of adulation, will die the death of a cringing sycophant. Be yourself! Be independent! Be resourceful and self-reliant! This is essential even to moderate success. The man of energy controls circumstances otherwise unfavorable, and opens up avenues by which he advances to honor and wealth. Why, tell me, are the sons of rich men miserable failures? The want of energy, the absence of laudable ambition and self-reliance are the cause. They have the ability to succeed as their fathers did, but they lack that stimulus which excites energy and calls into action the full strength of manhood. “*Vita est in motu*,” says Philosophy, or, according to the vernacular: Energy is the active principle in man. It is the force which rides over and around obstacles. Almighty God has planned that Heaven and Success cannot be attained without a struggle.

Neither advantages of birth, nor wealth; neither genius, nor opportunity, but his own efforts, make the man; his own right arm and manly enterprise—such achieve for man, success, wealth, and renown.

Do not be mercurial! Extraordinary success should not unduly elate, nor should reverses of fortune easily depress.

SECOND COMMANDMENT—Having made an effort, persevere in it.

Never give up or leave the enterprise considerably selected for others that, for the moment, may appear more promising. A career or a business is not built up in a month or a year. Men that have grown gray and wise at the school of experience, tell us that it matters not what a person engages in, by perseverance he will succeed. Many a man has pursued, with energy and ability, some

enterprise until just on the eve of success when, shutting his eyes to the prospect of reward, abandons the project and sells out his chance to a newcomer, who steps in and enjoys the fruits of relinquished labor, while he, poor unsuspecting soul, allured by the distant glimmering sheen of other schemes, starts anew, only to repeat the failure. Want of perseverance often comes from levity of mind. Some there are who seem to think that "life is but an empty dream," a grand holiday, and business a plaything. When, under such circumstances, they do not meet with success they are like children with toys, who, being dissatisfied, clamor for something new or different.

Others are the unhappy possessors of an overweening conceit, not always supported by corresponding abilities, and the consequence often is, if success does not follow their efforts as quickly as expected, the occupation is at fault, and to keep up the conceit of superior abilities the occupation is changed to something more promising. Bear well in mind, then, that changes are dangerous.

THIRD COMMANDMENT—Be prompt.

This is a quality of the highest importance to the business man. Depend on strengthening your credit by a close attention to all your engagements rather than by pompous outside display in living, dressing, or equipage. If possible, meet all financial obligations promptly; but this cannot always be done, and in such cases make a plain, straightforward statement beforehand and ask for an extension of time. To a man who is prompt and business-like almost any creditor will cheerfully grant either the renewal of a paper or an extension of time. The prompt business man resolves as he closes his store at night, and is off on the first train in the morning; and, while others are hesitating, he gets the first selection of the new goods. He hears that one of his debtors is in trouble, and at once he is there to obtain security for his debt, while other creditors arrive a day or two later to find the sheriff in full possession.

FOURTH COMMANDMENT—Keep your pledges.

Yes, by all means, do as you agree. Nothing weakens faith in man so much as quibbling, "beating around the bush," and sly and contemptible attempts at evasions of promises. Alas! men too often damage their reputation by backing out of a bargain, or breaking faith, to save a few paltry dollars. Do not sell yourself so cheaply! No; do as you agree and abide manfully by the consequences. You will thus soon learn to be exceedingly careful about what you agree

to do, and such carefulness is not too dear at any price. In a word, make "your promises as good as your bond."

FIFTH COMMANDMENT—Be a psychologist.

All men, no matter what their calling is, should study to acquire a knowledge of human nature, but to the business man this spirit of observation is well-nigh indispensable. Surely no one would dare dispute the importance of the ability to penetrate into other men's minds, to discover their motives, and predict their actions. The working of the mind is indicated by the countenance, the tone of the voice, or a tremor of the nerves, and by observation of these psychological phenomena we obtain an indication of what the person's actions will be. Readily enough we can see the more prominent indications of anger, fear, etc., but to be able to read the mind and see the inner motives and desires of those with whom we come in contact, is a most valuable resource, since it enables us to suit our own words and actions to the case.

SIXTH COMMANDMENT—Train your memory.

A good memory adds much to success in business life. The merchant or the employee, who remembers customers and calls them by name, no matter how long their absence, commands a large trade. When we go into a store to buy, thinking that we are almost perfect strangers there, and are addressed by name, and reference made, perhaps, to some former visit, or to some incident connected with our business, home or friends, the recognition surprises and pleases, and we are induced to purchase more than we first intended. On the other hand, the reverse feeling is produced if, upon entering a store where we think we ought to be known, we are met with a scrutinizing gaze and treated as a stranger.

Once, a prominent and successful contractor entered a store; he was shabbily dressed, as most "busy men" are. The manager of the establishment seeing him, cried out in a gruff tone of voice: "No carting to-day." "I am not looking for cartage," said the astonished contractor, "I am So and So." "Oh!" said the manager, "I beg your pardon." But it was too late, the contractor had left the store never to return, cancelling thereby orders worth thousands of dollars.

A defective memory can be greatly improved by practice and exercise in trying to remember names, faces, and incidents. It has been the key of success to many.

SEVENTH COMMANDMENT—Control your tongue.

Yes, by all means, keep your own counsel. Learn all you can of what is going on around you, but communicate little. Never make a parade of your business, but go about it quietly and transact it in a business-like way. Do no boast of your shrewdness, much less of your profits. Do not go about telling people what you are doing or what you propose doing. The successful business man, like the successful general, conceals all his plans until he has fully matured them, perfected them; wisely he awaits the hour of their report. Young men in the employ of others should know that their employer's business is their secret, to be kept strictly confidential. Some there are who can hardly keep a secret.

Often has it been said that a secret is a thing that rankles and burns in the brains of women, and the poor creatures have no rest until it is disclosed to someone. If this statement is true, as experience warrants us to affirm, it were well to add that many a man is of the feminine gender in that respect. Such persons, of course, will never attain a high degree of success.

EIGHTH COMMANDMENT—Have some foresight.

The happy faculty of looking into the future and divining what will come to pass is of supreme importance to the business man. The greatest success in business is found where this qualification is greatest. The man of foresight has just the articles that are in greatest demand. He owns acres of land now sought at high prices for building lots. Some say he is "in luck," but the truth is that he foresaw the demand and prepared for it. It was not luck, but calculation. What has most contributed to pile millions in the vaults of the kings of finance was foresight.

NINTH COMMANDMENT—Be sociable.

A pleasant manner is of great importance, of unquestionable great advantage to the business man in securing custom. A gruff tone of voice, or surly look often loses a customer, when no harsh feelings are intended. A courteous and considerate regard for the feelings of others, manifested by pleasant words or looks, has been the means of many a success in business life. Some men are so unhinged by any trifling circumstances of an unpleasant character as to be moody and irritable for a day afterward.

TENTH COMMANDMENT—Be not a society man.

This commandment is not in contradiction of the preceding one.

Cultivate friends and acquaintances in business. The former are won by years of honesty and integrity, but the latter are the daily reward of a courteous and affable manner. You may succeed without giving much thought to the social side of your nature, but you will be compelled to labor a lifetime for the same reward you could have attained in a few years. Enlarge the circle of your acquaintances among those who are so situated in life as to become your customers, as far as you can without taking too much time from your business. Do not consider an hour or an evening taken occasionally as entirely lost. The influence of every intelligent and upright business man in a community is beneficial, and it is your duty to exert that influence for the general welfare, not looking for any reward personally, but accepting that compensation which comes from an extended and favorable acquaintance. But beware of being drawn into social matters to the extent of causing a neglect of your business. Do not allow yourself to be president of this, secretary of that, and treasurer of the other, so that your time and energy is taken up with these matters to the injury of your business. Do not allow your store or office to become a club-room or a place for political meetings.

ELEVENTH COMMANDMENT—Make a good choice of a business.

In selecting a business for your life, choose an honest one, one which is agreeable to your tastes and of which you have or may acquire a thorough knowledge of the details and then

"MIND YOUR OWN BUSINESS"—and mind it well.

Should we not deem it fortunate that this last commandment was never dictated to Moses on Mount Sinai? Yes, indeed, for were it the case, few of us would see Salvation, so much above our poor, frail nature is it, not to devote our spare moments to the minding of other people's affairs.

"BUSINESS."

Employment, which has been called "Nature's physician," is so essential to human happiness that indolence is justly considered as the mother of misery.

PROHIBITION.



FORMER minister of finance, aided by the statistics at his disposal, in 1884 made the statement that the total direct cost to Canada for liquor, from 1868 to 1882, would not only have defrayed our cost of government, and built our railways, but would have left us without a shadow of national debt. He pointed out that, to this direct loss, we must add the incalculable cost of citizens slain, labor destroyed, pauperism borne, and crime watched, restrained and punished.

Mr. Gladstone has said of the liquor traffic that, "it is the measure of England's discredit and disgrace." Cardinal Manning, that it is responsible "for 75% of the crimes committed; causing the disastrous ruination of families, and destroying domestic life, together with the practice of religion and the education of children." Sir Oliver Mowat, that "three-fourths of the vice that prevails at present, of the lunacy, the idiocy, the poverty and misery of every kind, was owing to the foul vice—intemperance."

But the testimony of the great leaders of thought is unnecessary. All are sufficiently familiar with its ravages to know that it is the greatest source of moral, social, and material evils. And these are only the visible evils. The invisible results of this vice—the pain, the shame, the suffering, the death not only of body, but of soul are things not numerically calculable and known only to Him "whose piercing eye seeth all things." The remedy must be proportionate to the disease. Time has proven that this moral pestilence cannot be stayed in its onward course by any opiate potion of license law.

But what remedy is proportionate to the disease? The opponents of prohibition argue that it is wrong in principle, and ineffective in operation. If so, it has no claim to consideration.

It is said to be wrong in principle, because it is an infringement upon the rights of the individual. The common good, rather than the rights of the individual, is the criterion of the justice of legislation. As a member of society, the individual must make sacrifices that would not be demanded of him were he in a state of isolation. This is a principle universally recognized. Then, are the interests of society better served by giving to this iniquitous traffic the sanction of the law, or by refusing this sanction? Considering only the principle, the answer is not far to seek.

Can the law refuse this sanction? Surely it can. By virtue of a contract entered into by the state and the individual, the individual is permitted to engage in the liquor traffic. But this contract is for one year, and at the end of that time the state may terminate the contract. The individual is aware of this when he enters upon the contract, and no plea of vested interests can prevent the conclusion that license is restriction, and that the right to restrict admits the right to prohibit, not only the individual engaged, but the entire traffic.

So much for the argument that prohibition is wrong in principle. Let us now see the positive arguments that prohibition is right in principle.

By means of its object, its circumstances, and its end, we are unable to prove that, intrinsically, the action of disposing of liquor by sale is morally wrong. Analysis may assist us. The object is evidently to reap the benefits to be derived from the sale of liquor. If we purchase any other commodity, the benefits from the transaction are mutual. With a transaction involving the sale of liquor the benefits are manifestly confined to the agent, since liquor, to say the least, does not possess the slightest potentiality for good. Then the object is purely a selfish one, and might surely be attained in another pursuit. From the point of view of the end the same is true.

Concerning the circumstances, could we justify the sale of liquor to a man known to be a drunkard, to a man whose means were required for the sustenance of his family, or, in a word, to a man who was liable to injury, directly or indirectly, because of this sale? If not, few indeed are the instances in which the sale of liquor can be justified, and we are able to place the liquor traffic in the category of moral evils. Beyond a doubt, it is the efficient cause of intemperance, and of all its attendant evils, and as such has no place in another category.

The true object of legislation is to prevent—not to protect evil. If we recognize the principle that a government should frame its laws so as to make it as hard as possible for a man to do wrong, and as easy as possible for a man to do right, then, since intemperance is an evil, dangerous to the material and moral well-being of man, and the liquor traffic is largely the efficient cause of this evil, surely prohibition, rather than license, affords the maximum fulfilment of this principle.

The morality of a people is proportionate to the morality of

their laws. While gambling was legal it could not be made disgraceful. While slavery was a creature of the law, it was bulwarked by the law. Where polygamy is lawful, a plurality of wives is reputable. But with the sanction of the law removed, each and all become disreputable. So it must be with the liquor traffic and intemperance.

To prove, positively, the efficacy of prohibition is also a very difficult task. Prohibition is the legal forbidding of the manufacture, importation, and sale of intoxicating liquors. There are no examples of a prohibitory law which fulfills all these conditions. We may say that, in so far as it fails to fulfill these conditions, it must fail in efficacy. Again, the area affected must be considered. It must be evident that with the same measure of enforcement the efficacy must be in proportion to the area, since, as the prohibition area is increased, the force of the opposition to the law from the traffic (which, after all, is the main source of the opposition) must be correspondingly diminished.

Now, existing prohibition examples do not fulfill all the conditions, and are very limited in area. But even with these disadvantages they will assist materially in reaching a conclusion. Space does not permit the insertion of statistics. By means of them the advocates of prohibition prove its efficacy. But we have the strange anomaly of the opponents of prohibition proving their case by means of the same statistics. The average man has not the time to investigate and ascertain for himself the reliableness of the computations of either. There is another means of judging. The prohibitionists are, in most cases, animated solely by a desire to benefit humanity; their opponents, in most cases, individually, by selfish motives of personal gain, and collectively, by the mighty forces behind the infamous traffic, which sees in prohibition a peril to its very existence. The reasonable man will be inclined to accept the figures of the prohibitionist.

Let us judge its efficacy by another standard, that of the opinion of those affected by prohibitory legislation. Prohibition, of a varying degree of perfection, has been in force, with the exception of one year, in the limited area of the State of Maine, since 1851. After 33 years of trial it was, in 1884, by a majority of over 47,000, the largest ever given in the State on a constitutional amendment, made a part of the constitution of the State. In the legislature a bill to resubmit the question to the people was, despite the efforts of the advocates of license, defeated by a vote of 114 to 13. In

Kansas the same occurred in 1880. This shows that the people who know most about the law, who are thoroughly acquainted with its merits and its defects, are satisfied, by long experience, that the only way to deal with the traffic is to prohibit it. They are through experimenting. Should we listen to their testimony, or to that of the friends of the liquor traffic?

Liquor laws are remarkable for the difficulties in enforcing them. The opponents of a prohibitory law, to prove that it is inefficient in operation, reason that because it does not annihilate the evil it is a failure. The real question is, does it serve the end better than a license law? But, if a triple alliance of man, women and the devil, to break a prohibitory law, proves the law to be a failure, then the prohibitory law, given to Moses on Mount Sinai, is the masterpiece of failures, and, according to the same reasoning, we should substitute for the prohibitions of the Decalogue, a system of license.

Hooker has said that, "the seat of law is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power." Because not merely of its external authority, but because of this strong instinct of reverence which it commands, the influence of a law, though silent, is yet constant and powerful. In this instinct of reverence, and of silent homage to law, which is a part of man's nature, lies the moral force of prohibition as compared to license. By prohibition, the law, with this homage and reverence at its command, points out the path to moral rectitude; by license, the law, with this same homage and reverence at its command, sanctions the path to moral degeneracy.

The remedy offered by the opponents of prohibition is high license, which they claim will eliminate low dives. Perhaps it may accomplish this, but facts do not bear out the contention. Would they try to conciliate an enraged animal by holding a red rag before his eyes? As well try to do this as to try to eliminate intemperance by surrounding its cause with all the enticing allurements which wealth can procure.

What matter to the broken-hearted mother, to the wife and little children suffering from hunger and cold, whether he who would otherwise have been a good son, a good husband, and a good father, procured his first glass of liquor in the gilded and liveried high license saloon, or in the miserable hovel which it may have displaced? The effect is the same. And when

this man's life is drawing to a premature close, when he finds himself on the brink of a drunkard's, and, perhaps, a felon's grave; when he thinks of the parents whom he has dishonored, of the wife whose life he has blasted, of the children whom he has started on life's journey under so many disadvantages; and, lastly, of what his own life was, and what it might have been—which would he prefer, a license law, high or low, which made the downward path so easy, which provided him with the opportunity for evil or a prohibitory law, which, to say the least, would have made this path vastly more difficult, and, in all probability, have started him on the path to rectitude?

C. J. JONES, '07.

THE RENAISSANCE AND THE REVIVAL OF LEARNING.



It is a statement commonly made, and repeated in and out of season, that the Renaissance marks the revival of learning. Prior to the period so defined secular knowledge was, so it is asserted, practically non-existent, or, at least, looked on as incompatible with the profession and practice of a pious Christian. According to this view, therefore, the Renaissance signifies the emancipation of the human mind from the ignorance and superstition, from all the spiritual and intellectual trammels of the Dark Ages.

That, one takes it, is approximately the ordinary, non-Catholic conception of the Renaissance; possibly, also, of certain modern and very enlightened Catholics. Great minds, it will be readily admitted, are to be found, here and there, in the centuries immediately preceding the later fifteenth and early sixteenth, among whom Saint Thomas of Aquin stands, by common consent, first and without a rival. But even Saint Thomas seems, to believers in the Renaissance, to have frittered away his powers on questions of no practical value to humanity, of interest, at most, to schoolmen and theologians.

On the other hand, the view which regards the Renaissance as "the devil's travesty of the New Birth," is not without supporters, even in the twentieth century, as it certainly was not in the age which saw the dawn of this supposed intellectual and spiritual freedom. Admitting, however, all that is claimed by the heirs of the Renaissance, what defence is the Catholic to make for his forebears in the Faith?

The lines of defence, indeed, are not far to seek, nor need we summon Catholic evidence alone. The Puritan of the age almost immediately succeeding the Renaissance was, most assuredly, not a believer in either intellectual or spiritual freedom, as conceived by the originators, or by the champions of either. To him, as to the monk of the Dark Ages, as to Saint Jerome, Saint Augustine, or Tertullian, God and the soul were of such paramount concern that all else was not only less than nothing, but utterly inimical to his real welfare: "What fellowship hath light with darkness? Or Christ with Belial?"

Yet, even for the older Catholic attitude, there is much to be said. Dr. Maitland, indeed, in his "Dark Ages," boldly asserts that "the monks took the lead in learning." [Edn., 1889, p. 103]. "It might, I think," he continues, "be shown that there were a good many persons in those ages not so destitute of all that is now called learning as some have asserted, and many, without much enquiring, believe. I might ask, how does it happen that the classics, and the older works on art and science, have been preserved in existence?" [Ibid].

Dr. Maitland, however, is disposed rather to defend, or, at least, to present fairly what he defines as "the Dark Age view of profane learning." He goes on, therefore, to say that "people in those days were brought up with views respecting profane learning which it is necessary for us to understand before we form our judgment of the men." What, briefly, were those views? "They thought," our author tells us, "that Virgil and Horace . . . spoke of things whereof it is a shame to speak . . . which it were better that Christian men should not know. It was not, as modern conceit loves to talk, that they were ignorant that such books existed, or that they were men so destitute of brains and passions as not to admire the language in which the heathen poets described . . . ambition, rage, lust, intemperance, and a variety of other things which were quite contrary to the Rules of Saint Benedict and Saint Chrodegang. . . . They thought, too, that there were worse things in the world than false quantities, and preferred running the risk of them to some other risks which they apprehended." [p. 197.]

Two men, probably, stand out more than any others as types of this spirit, Saint Bernard and Thomas A. Kempis, just as Erasmus stands as the type par excellence of the Renaissance. The contrast, surely, needs no elaboration. Erasmus has left us a picture of himself in his "Life and Letters." Thomas a Kempis, in the

"Imitation"; Saint Bernard in his devotional writings. But from each of the two last a phrase may be gathered which contains, as it were, the essential spirit of the Ages of Faith in respect of secular learning. "How many," says the author of the "Imitation," "perish by reason of vain learning in this world, who take little care of the serving of God? And because they rather choose to be great than humble, therefore they become vain in their imaginations (Rom. I, 21)." He adds: "He is truly learned that doeth the will of God, and forsaketh his own will." (Imit., Bk. I, c.iii.) From Saint Bernard, also, we may learn that which, if we have not forgotten, we have, probably, looked on as unattainable. "Si scribas," he says, "non sapit mihi, nisi legero ibi Jesum." (Serm. 15 super Cant.) An impossible standard? Perhaps; yet the only standard for those who profess and call themselves followers of Him who is the Wisdom of God.

It was from such trammels of mediaeval superstition that the Renaissance set free the mind of man. That it, incidentally, set free much besides, which had been held in not unwholesome bondage, is, of course, studiously ignored by its champions. "Their eyes are holden so that they cannot see"; blinded, it may be, by the glare of that false dawn.

Those, therefore, who hold that the Renaissance was, in truth, "the devil's travesty of the New Birth," are not wholly without grounds for their contention. Man's intellect, man's soul, were, if you will have it so, set free from the bondage of the Dark Ages, but what has he gained thereby? If he is no longer priest-ridden it may be that he is devil-ridden; if he is no longer a slave to the Church is it not possible that he has become a slave to himself?

But the Renaissance, it is asserted, marks the revival of learning. Granted; but, as Maitland says: "What is learning?" The scholars and Saints of the Dark Ages did not, indeed, "give the first place to classical or scientific learning." If so, may it not have been for the causes assigned by Saint Bernard and Thomas a Kempis, the causes which mark them off from Erasmus and his fellows; the Ages of Faith from the Ages of Enlightenment? "Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding." (Job XXXIII, 28). And if men, in the Ages of Faith, fell short of this ideal, the ideal of Saint Paul, Saint Bernard and of Thomas à Kempis that does not, surely, prove that the Old Learning was less real, less true, or of less value than the New.

BEATUS. O.S.B.

THE AUTHOR OF "THE HABITANT."

IT would not be easy to make an exaggerated estimation of the regret that almost universally pervaded, not only the people of Canada and the United States, but also those of far distant countries, wherever the English language is spoken, when the doleful news of the unexpected death of William Henry Drummond, M.D., the most faithful delineator of French-Canadian life and customs, was made public, through the instrumentality of the press. The mournful announcement spread over the civilized world like the gloomy shadow of night. The reason for this general and wide-spread grief, a rare tribute of sincerity to a dead poet in this materialistic age, is not difficult to discover, and it will, the writer ventures to hope, make itself evident in the following paragraphs, wherein the attitude which the lamented writer maintained toward several matters of note, is succinctly indicated, chiefly by his own pen:

I first met the author of "The Habitant" at his residence in Montreal, early in 1896. He stood before me the very embodiment of perfect manliness. Well grown, large of frame, with firm step, and an open, yet dignified, deportment, he would have been singled out anywhere in a crowd. Like David, he had "a beautiful countenance and goodly to look at." His features were regular and handsome, his forehead high and broad, and his dark eyes illumined by the fire of genius. The flush of health on his sunburned cheek testified to his abiding passion for the life in the open; by meandering stream with rod and line, or in solitary forest shades with fowling-piece and beloved dog, ever drawn on by the lure of the wilderness. After touching on many topics in our talk, we finally settled down to a discussion of the Irish poets, both the living and dead. He named Sir Samuel Ferguson as his prime favorite, and proceeded to place him on the throne of supreme modern Irish poetic genius. I ventured to state some of the claims of Thomas Moore to such an exalted position, but without effect, although the critics are on my side. Then I hinted that the Doctor was partial to his fellow north of Ireland man, and, to show the error of the contention, he highly praised James Joseph Callanan, and declared James Clarence Mangan to have been "the mystery-making Edgar Allen Poe of Ireland." Passing on to the Irish-American poets, the Doctor chose the Rev. Abram Ryan for the highest place in his estimation. On

my making a reference to John B. O'Reilly, the Doctor warmly declared that "he was a profound and sane thinker, like Thomas D'Arcy McGee, and could, when at his best, evoke a captivating music."

What surprised me most in all this was the astounding amount of Irish poetry that the Doctor had by heart. While speaking about Sir Samuel Ferguson, for an example, he recited page after page of his best poetry, without a single reference to a book. Callanan's tuneful "Gougana Barra" he repeated entire "out of his own head," as the children say, with a power I have never heard equalled. Father Ryan's "Song of the Mystic," and also his pathetic "Rest," were beautifully rendered without the aid of the printed page. He ended his charming entertainment by quoting copiously from O'Reilly, and highly praised the eulogy of Wendell Phillips, whom the Doctor, with a twinkle in his eye, declared "was good enough to have been Irish born."

At length, when the Doctor grew weary of reciting Irish poetry for an audience of one, he suddenly arose and strode over to a window that opened on a yard. Beckoning me to his side, he pointed proudly to two dogs, crouched on either side of a burrow. "They are Irish terriers," he explained, "and they will stay there at their post without bit or sup till the enemy appears, and then wee betide it. It would be well for the Irish race if they possessed more of the grim determination of their terriers!" The latter sentiment was uttered with a solemn tone and look but seldom absent for long from the Doctor's manner, and this pensive gravity is, I believe, characteristic of most humorists.

A year subsequently I happened to be alone with the Doctor while he stood on the Interprovincial Bridge at Ottawa, and drank in the beauty of the Chaudiere Falls. "Do you still believe in Moore?" he suddenly asked, turning about to me. I answered in the affirmative, sturdily enough. "Then you cannot understand that," he exclaimed, and he pointed toward the mighty torrent, with all the impressiveness of an Egyptian priest before the sacrificial altar. I considered it to have been one of those occasions when a laugh helps out, and so I replied, "The *more* I know of *Moore* the *more* I am pleased with the music of falling water, or any other sort of music." It speaks volumes for the Doctor's good nature that he actually laughed at the fatuous pun.

In a letter the Doctor wrote to me about this time he gives what he would probably have called the *raison* of his literary method.

"You ask if I have ever written upon a 'serious' subject," he wrote, "Well, I scarcely know if I have or not. So many choose this style and do so well that maybe the fact has deterred me from attempting anything that might 'go against the grain,' as it were. I seldom feel really serious enough; my digestion is so good, you know. Another thing, I 'start in' only when I am in the humor—in that way, too, I'm very irregular—but if there's one vein I would delight in it is the 'roasting vein'; its only trouble is it gets people down on one so; then I see visions of law-suits and lawyers, that are worse, and they scare the life out of me; so, you see, my poetic taste is 'low' and of the 'lamp pouring' kind, therefore not to be encouraged. But there's some excuse, for, great heavens! how full the world is of shams, both sexes! and the gifted William Makepeace Thackeray and the o'er acid, but also gifted, Thomas Carlyle, never detested shams more than does your humble servant." In effect, the Doctor wrote humorously because he felt humorously, and had the good sense to follow his natural bent.

In another letter I find a passage containing more truth than poetry. Here it is: "It's all very well for men like President Eliot, of Harvard University, to talk as he did before an Irish audience the other day, and assure them that no bigotry or hatred of the Irish race exists in 'liberty-loving Massachusetts.' What rot! Look at the American comic papers and see how the Irish are maligned—caricatured. You have never seen anything like it in an English comic paper or magazine. They are decent on the other side of the water." This letter contains more in the same strain, but want of space prohibits further citation here.

He wrote of a poem I liked and sent to him: "Pretty little thing that of Miss Perry, 'Riding Down,' very pretty; I have copied it." Indeed, his invariable habit was to copy in his legible, beautiful chirography the passage in his reading that took his fancy. Generally, by the time the lines were written out, they were, I imagine, indelibly stamped on his memory.

Poor Drummond never went largely into his own merits and achievements, and very seldom into the demerits and shortcomings of his contemporaries; his whimsically expressed desire for "roasting" notwithstanding. The following bit of sharp criticism of a pretentious volume of verse published about the time he wrote has a value aside from the subject that suggested it: "Have you read . . . 's poems? I essayed the task, but the effusions are clearly not for me. They are far too stilted—too rhetorical. They want

heart and they want soul. Candidly, little of what passes for Canadian poetry will survive many years. But the little—the exception—is really good, and when Johnny Canuck shall have amassed sufficient wealth to enable him to rest ‘under his own fig tree’ from driving logs and piling lumber he may do some great things. This is the way in all history. Elegance and refinement are always the last effort of opulence and leisure.”

Soon after the receipt of the foregoing, I was given a lengthy epistle from the same kind pen. This letter fairly brimmed over with laudation of the verse of Moira O'Neill, the poet of the storied glens of Antrim, a writer also beloved of Kate Douglas Wiggin, the diverting author of “Penelope's Irish Experience.” Dr. Drummond enclosed a written copy of Miss O'Neill's poem “The Little Son,” concerning which he enquired, “Where will you find anything so pure and tender?” For the mischief of the thing, my reply was, that he generally was stone blind to the defects of anything emanating from his native north of Ireland, but, in the present instance, I added, I did not consider he was wrong, at least not entirely so. He responded on a pictorial post card, containing an illustration of “The Walls of Derry,” and a line to the effect that “A little *Moore* of that would be too much.” My rejoinder to this unexpected echo of my poor pun of long ago was a warning that the making of puns was considered by all respectable folk as conduct little short of *punishable*. And so the whole joke passed in laughter.

Another letter contains the following sententious and highly characteristic passage, with which I must close, having already overrun my allotted bounds: “I had an 8—page (large) letter from M—— yesterday, all about dogs, and mostly dealing with the Irish terrier; so I must have given him quite a lecture on the subject of ‘Hibernian ratters’ the other day! You know they consider me a sort of authority on the I. T.! I'll make you a present of an Irish terrier in the spring, with a pedigree dating from the time of Strongbow.”

Precisely what place the poems of Drummond are to occupy among the classics of the language—those authentic models, by the study of which that idea of excellence which is the result of the accumulated experience of past ages, may be most readily acquired—is a question the solution of which may well be left to Posterity, a word that, in pleasant anticipation of all the glory it is destined to express, I invariably write with the very largest initial letter at my command. Meanwhile the present generation will continue on read-

ing and reciting the verses, and finding in them marvellously true and vivid pictures of a people all too little known by the remaining components of our rather heterogeneous Canadian community. If signs have any meaning, the next generation will do likewise. The writer of whose literary work even so much can be affirmed with truth, has assuredly builded for himself a monument more enduring than bronze.

MAURICE CASEY.

A SHOWER OF GEMS.

Apollo, Beauty-maker,
God of life and light,
Throned in royal azure,
'Wakes the world from night:
Monarch most benignant,
Regal gifts he flings,
Far and wide, wher'er a child
Of Hera weeps or sings.

From his golden chariot,
In the fields of air,
Flings he gems in showers;
Jewels bright and rare;
Rubies for the rose-cup;
Emeralds for the grass;
For the violet, jacinths,
Pearls, clear as glass.

Deck the lady lily;
Sapphires, heavenly blue,
Crown the morning glory,
Nursed by night and dew,
Glorious is Apollo
In his kingly power;
Gracious messenger of Him
Who loves both man and flower.

CAMEO.

A DANGER IN SUMMER.



LEADING editorial in the Montreal Gazette shows that the public is beginning to take notice of a very common danger. The advent of spring and summer, the article reads, while to some it brings recreation, to others change of employment, and to others still the season of their main activity, is for all alike a time of renewed risks to health and life. In Science Progress for April, Dr. Arthur E. Shipley, F.R.S., Fellow and Tutor of Christ's College, Cambridge, calls attention to one of these—the Danger of Flies. Although the common house fly is one of the most widely distributed of the insects that are known, the knowledge that has been collected as to its life history is strangely limited. Linnaeus gave it the name of *musca domestica*, and De Geer described its transformation. That was in the 18th century. In 1834 the larva was described. In 1873 the American entomologist, A. S. Packard, noticed an exceptional abundance of the house fly and spent much effort on its investigation. More recently, L. O. Howard, of the U. S. A., Department of Agriculture, issued a bulletin on the subject. Last year C. Gordon Hewitt, the English entomologist, published a preliminary outline of his monograph on the house-fly—a work which men of science are eagerly awaiting.

Enough is known already, however, to justify the warnings of those who have witnessed the activity of the fly in spreading certain forms of disease. Dr. Shipley, in view of the diseases that the fly conveys from man to man, considers the prince of devils well named the Lord of Flies, and holds that of all the plagues of Egypt, that of flies was by no means the least formidable. The house-fly is practically cosmopolitan. The British Museum collection, though very far from complete, includes specimens from the Mediterranean, India, South America, Nova Scotia, Madagascar, Somaliland, New Zealand and Hong Kong. The great breeding-ground of the house-fly is in the neighborhood of stables—the eggs being laid in crevices of the manure. They are hatched in about twenty-four hours. During its lifetime the larva moves actively about, eating decaying matter. In from five to seven days it becomes a dark-brown pupa chrysalis. The period required for complete metamorphosis has been found to vary with the climate. Hewitt has given some striking examples of the effect of weather on the rate of development. The method by which infection is conveyed by flies is mechanical—not

unlike that of the inoculating needle. The bacillus is thus conveyed without change from the diseased to the healthy subject. Anthrax bacillus may be thus picked up from a diseased person by the oral organism of the fly and imparted to the abraded surface of a healthy man so as to cause wool-sorter's disease. Plague-bacillus, it is thought, has been carried in the same way—the house-fly, as well as the flea, conveying that dreadful malady from man to man, either directly or through the mediation of the rat. That flies disseminate cholera has long since been ascertained. In spreading disease of the eye—an affliction with which Canada has been becoming familiar—there is ample evidence of the fly's participation. A curious proof of the mechanical nature of the infectional process is the fact, discovered by observation, that while the bite (so called), of the tsetse-fly will impart sleeping sickness, the man or animal visited immediately after has immunity—the insertion of the proboscis is the victim's body serving to cleanse the mouth-part which is the instrument of inoculation. It was once believed that the tsetse-fly was confined to the continent of Africa, but this has been disproved by the finding of the little plague in Southern Arabia, where it attacks donkeys, horses, dogs and man. Camels and sheep are not troubled by it.

During recent years much attention has been paid to the agency of the house-fly in disseminating bacterial diseases. In spreading such disorders as cholera and enteric fevers, which are caused by micro-organisms, flies have been shown to convey the bacteria from the dejecta of the sick to the food of the healthy. In the South African and Cuban wars melancholy demonstration of the activity of the too familiar fly in spreading disease and death was brought home to the army physicians. They sometimes even anticipate the exhibition of the disease, performing the task of messenger of fate by carrying the poison from the vicinity of those in whom, though doomed, the virus had not yet declared itself, to those who, but for the fatal assistance, might have escaped infection. Dr. Veeder reported in his observations some instructive instances of such mediation. Dr. Sandilands, in his remarks on epidemic diarrhoea, says that the course of the disease follows the temperature of the earth rather than that of the atmosphere, and Dr. Newsholme, of Brighton, in his report as health officer, points out how often food is rendered poisonous by flies crowded from all sorts of noisome places into the sugar bowl or milk-jug from which children are fed. Sweetened condensed milk, having a greater attraction for flies, is

all the more likely to cause infantile diarrhoea. The proboscis of the common fly is said to harbor another larval nematode, though the history of this parasite is not fully known. Enough is known, however, to convince even the most sceptical that the house-fly is a danger to the community—a terrible danger in time of epidemic, but a danger at all times to those who dwell near stables, slaughter houses and other places where such insects congregate and breed. Lime, creolin and other germicides, may be profitably applied, but prevention is better than cure.

A MONUMENT TO McGEE.

IT is rumored that the Canadian Government is considering the project of perpetuating the memory of Lafontaine and Baldwin in bronze on Parliament Hill. The *Ottawa Temps*, in a very sympathetic article, suggests that Thomas D'Arcy McGee should have his monument there too.

Irish by birth and country, D'Arcy McGee took part in the ill-starred insurrection of 1848 in Ireland. To escape the consequences of the part he took in this enterprise, he fled to the United States. There he soon won a name for himself by his pen and became the editor of several newspapers.

About 1850, at the invitation of Canadian literary societies, he gave lectures in Quebec and Montreal. At length he settled down in Montreal. His talents and his popularity soon ushered him into a prosperous political career. Successively member of Parliament, president of the Legislative Council, Minister of Agriculture, he evinced broadness of view, deep insight into political, economical, social organizations and their workings. He displayed a practical, tolerant and versatile mind; an upright, open and generous character.

When the question of Confederation came up for attention in 1864, D'Arcy McGee was a fervent and eloquent advocate of the movement. To demonstrate that the prosperity and future of the various provinces rested entirely into their fusion into a single unit was the task he undertook to accomplish. On July 18, 1867, the Dominion of Canada became a fact, and D'Arcy McGee was to be reckoned henceforth as one of the fathers of Confederation.

In April of the following year, while the chambers of the new

parliament at Ottawa still re-echoed with the accents of his eloquent plea in favor of confederation, D'Arcy McGee was foully assassinated on Sparks street, Ottawa, at a late hour of the night. He was the victim of a conspiracy, though mystery still shrouds this shocking crime. The Fenians were accused. McGee, in a speech at Montreal, claimed he possessed documents incriminating several Fenians sufficiently to place them behind prison bars. From that moment, to assure their immunity from conviction, an assassin was chosen to take McGee's life. A man named Whalen was arrested, tried, found guilty, and executed. The evidence was circumstantial; it was never shown that the condemned man was really the murderer or that he did not have accomplices.

Writer, poet, orator, statesman, D'Arcy McGee is undoubtedly one of the most imposing figures in our history. His sole ambition had been to graft upon a single trunk the several branches of the Canadian tree. "This tree," he said, "will supply to every Canadian his just portion of shade and shelter."

In the heart of every Canadian there is already an enduring monument erected to McGee. A movement to honor suitably his memory is meeting with public favor. In the recent session of Parliament Hon. Mr. Fielding, acting Prime Minister, in reply to a question, said that the government highly appreciated the part he took in Canadian affairs, and that a monument to him would be provided for in a future session.

PERE MONSABRE.

The May issue of the *Rosary* contains a brilliant appreciation of illustrious Pere Monsabré. After the usual studies Monsabré was ordained and joined the Order of Friar-Preachers. In the course of time he was invited to Paris, where he occupied the pulpit of Notre Dame for twenty years, and proved himself a worthy successor of Bossuet, Lacordaire and all the other great preachers whom the French Church produced. His "L'Exposition du Dogme Catholique" will remain a rich storehouse, and a treasury of religious literature. Almost as many amusing anecdotes are related of Monsabré as of his fellow Dominican, the witty Father Tom Burke. For the six or seven years before his death he lived in retirement.

University of Ottawa Review.

PUBLISHED BY THE STUDENTS.

THE OTTAWA UNIVERSITY REVIEW is the organ of the students. Its object is to aid the students in their literary development, to chronicle their doings in and out of class, and to unite more closely to their Alma Mater the students of the past and the present.

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Our Students are requested to patronize our Advertisers.

Vol. IX.

OTTAWA, ONT., MAY, 1907.

No. VIII

THE NEW POSTAL ARRANGEMENT.

On the 8th inst. the new postal regulations went into effect. Magazines, periodicals and newspapers, when mailed by publishers, have now to pay 4 cents a pound postage, instead of 1 cent, from the United States to Canada, and 4 cents a pound, instead of $\frac{1}{2}$ a cent, from Canada to the United States. Thus the old rate on newspapers for the United States, being half a cent, and in some cases a quarter of a cent a pound, was a bulk rate. The new rate of four cents a pound, while still a bulk rate, has a new ruling attached requiring a one cent stamp on each separate paper, whether it weighs a quarter of a pound or less; the postage, as now arranged, must be prepaid in stamps. This means a heavy additional expense, and many of the newspapers are up in arms. Still, there is another side to be considered. Under the treaty of 1887 Canada took American second class mail matter at the American rate, which was lower than the Canadian, due to the fact that the United States classed as such

publications to which the Canadian Government would not extend second class rates in Canada. The Canadian post office was carrying for United States publishers, at a low rate, matter in Canada for which our own people could not secure similar privileges. Moreover, the mass of American publications sent into Canada were choking our mail cars and post offices. Much of this matter was pure advertising, which would not be allowed the mails under this classification if published in Canada. It is believed that the new treaty secures more equitable terms. It will remove the anomaly which compelled the Canadian post office to carry 200 bags of newspapers and periodicals for every one bag carried by the United States of Canadian publications. It will relieve our service of a vast amount of work and expense. The subject has been under advisement for over twenty years, especially by the Canadian Press Association and various postmasters-general, with apparently an unanimity of opinion in support of the course just adopted. Some recommendations for wrappers and a revisal of the domestic rate on newspapers were accepted by the Government.

Book Review.

The Question of Anglican Ordinations, by Abbot Gasquet, O.S.B., D.D. The Ave Maria Press, Ind. Price, 15 cts.

An instructive booklet, showing on what grounds Leo XIII on Sept. 13, 1896, declared against the validity of Anglican Orders.

Patron Saints for Catholic Youth, vol. II, by Mary E. Mannix. Benziger Bros., New York. Price, 60 cts.

There are sketches of SS. Bernard, Martin of Tours, Blase, Cecilia, Monica, Bridget. It is just the book for a school prize.

The Christian School; Pastoral Letter of the Rt. Rev. James A. McFaul, D.D., Bishop of Trenton. Benziger Bros.

In this Pastoral, which is in its second edition, Bishop McFaul, before treating the nature and end of education, relates briefly its history and progress in the Greek, Roman and Jewish worlds; then he gives glimpses of the catechumenal, cathedral, chantry, guild, monastic, prince, schools under the Christian dispensation; he traces the rise of free public and parish schools in the United States. The Bishop states the injustice the Catholic minority suffer, because "the atheistic state has fallen far lower than that based on Paganism," because a class of would-be reformers trespass on the rights

of parents, when, in public and private institutions, they inflict their religious opinions and practices upon the children, irrespective of the wishes of their parents. The just solution of the grievance would be to allow Catholics to devote the money, which they are taxed in favor of the public schools, to their own schools, the children of which to be examined by a state or municipal board. The pleader is sanguine that fair-minded Americans will finally undertake some such solution.

Among the Magazines.

"Did the Church Ever Sell Indulgences?" is the title of a long article in the *Ave Maria* of April 27th. The subject is most exhaustively treated. The writer evidently is not afraid to go into the merits of the question. For every assertion he makes, he quotes his authority, whether Protestant or Catholic, in complete footnotes. The Catholic doctrine anent Indulgences is carefully outlined, the non-Catholic exaggerations are then recounted, the parts played in the controversy by Leo X, by Tetzel, and by Luther, are described in the light of documents, or in the words of their respective historians. It is a very handy article to have within reach to consult in moments of need.

Another attraction of the *Ave Maria* is the "Confessions of a Convert," by the Rev. Robert Hugh Benson. Father Benson was the son of a former Anglican Archbishop of Canterbury. Though still a young man, he has accomplished much literary work. His books, "The King's Achievement," "By What Authority," "The Queen's Tragedy," fascinating stories of the reigns of Henry VIII, Elizabeth, and Mary Tudor, help to place in their true light the many obscure events involved in the breaking away of England from the Catholic communion. The unpretentious story of his own return to the faith of his fathers is here given to the public for the first time.

JUNIOR DEPARTMENT.

On Thursday, May 9th, the ball-tossers from the small yard tried conclusions with the Hull Juniors, who proved superior in avoirdupois, and also in ability to score. The visitors lined out triple plays and three-baggers; yet the men in the little team got

under the high ones, and met the low, swift ones with such effect that while the players from beyond the inter-provincial bridge scored only eleven, the *Lilli-putians* completed the circuit once.

The College players were: P. Sabourin, p.; O. McHugh, 1st b.; L. Gillick, 2nd b.; J. Gillick, 3rd b.; M. Rousseau, s.s.; W. Perrault, r.f.; P. Mulligan, l.f.; O. Sauvé, c.f.; L. Smith, c.

The same nine played another, and a much more successful, game with the Snowflakes on Saturday, May 10th. The defeat they suffered in the previous match was evidently rankling, for they opened up with a vim that augured well of success. The score at the conclusion stood 14 to 11 in favor of Small Yard. Pitcher McHugh was relieved during the game by Rousseau, whose curves simply mesmerized the opposing batters. Mr. P. Conway, of the senior team, was umpire, and his decisions gave satisfaction.

ATHLETICS.

Chaotic best describes the condition of athletics in the Capital at present. Fortunately for us, we are not concerned in the present agitation, beyond being interested spectators. Local athletic organizations led the rebellion against the C. A. A. U., and we are naturally interested in the outcome.

Naturally, the question arises, what is the cause of this rebellion against the central authority? The first answer that will come to our minds is, that the impotency of that body itself in the past is primarily responsible. Failure to accomplish its purpose led to contempt for its laws, and the conduct of athletic organizations was framed by the individual expediency of their members. Now the C. A. A. U., awakened from its lethargy by the advent of a more vigorous executive, finds that this conduct is incompatible with the ideal it aims to attain. The inevitable results are conflict and chaos.

A second analysis may afford a reasonable foundation for the belief that the cause lies in a natural tendency towards the development of a permanent code of ethics in athletics, suitable to the character of the people, and for which the C. A. A. U. is responsible, only in so far as its new-found vigor hastened this development, and precipitated a conflict that, sooner or later, was inevitable.

On either hypothesis it appears that the task which the C. A. A.

U. has set itself to accomplish is indeed a very difficult one. If the first be accepted, is it not now too late to seek a remedy in drastic measures? Outside of the colleges, the major lacrosse, hockey and football leagues are professional, and will be professional. Participation in the games of these leagues is the dream of the young athlete. But this cannot be realized except by the sacrifice of his amateur standing. It is safe to say that when the opportunity comes he will be lost to the C. A. A. U., and that within its ranks will be found only those not qualified for the major leagues. Hockey, lacrosse, and football are our chief Canadian sports, adapted to our needs, and under proper control, an important factor for good in every community. What is true for the major, is, in a lesser degree, true for the minor leagues. With both beyond its control, the usefulness of the Canadian Union is minimized. And it is difficult to see how its present policy is going to regain this control.

If the second hypothesis be accepted, then no artificial barriers which the C. A. A. U. may erect can stem the tide of a natural tendency.

In either case disruption is inevitable. But is this not a matter for regret? That our athletes should be divided into two distinct, almost hostile classes, cannot work for the general good of athletics. The need for a central authority is apparent. But certainly this is now impossible without compromise. The men who, prompted by the best of motives, have set up as their ideal national amateurism, would call this a compromise with evil. But the consensus of opinion seems to be that this ideal is too high, and impossible of attainment. The trend of events goes to prove this view. If so, **compromise is wisdom.**

Why should a man lose his amateur standing for playing with or against a professional? Logically, a man becomes a professional only when he receives payment for his participation in sport. This constitutes the essential difference. The further distinction was originally intended to prevent individual competition. The legislators had not in view the present condition of sport in Canada. And we believe that the law will tend more towards increasing professionalism than towards accomplishing its object, since to participate in one of our three great sports is now to become a professional.

As we said before, the need for a central authority is evident. We think it is almost as evident that the C. A. A. U., by maintaining its present attitude, cannot hope to be that authority. The result is either conflict or annihilation. Neither is desirable. A com-

promise on the basis of a modification of the definition of an amateur would solve the difficulty, would place the C. A. A. U. abreast of existing conditions, and earn for it the confidence of athletic organizations. Then we might look for a truly potent central authority, recognized by all, maintaining the line of demarcation between amateurism and professionalism, but controlling both; by mutual intercourse and competition bringing out for mutual benefit that which is best in each, the professional giving of his experience to the amateur, and the influence of the amateur tending to gentlemanly conduct during competition; and at the same time eliminating deception by removing its object.

Fortunately the colleges are not affected by the prevailing confusion. Laws governing intercollegiate athletics are adapted to existing conditions. Needless to say, the outcome in the wider field will be looked for with interest.

Before this issue of the Review reaches its readers, the Field Day will be a matter of history. From present indications, it should be a success. The committee has labored diligently, and their labors have not been in vain. The aggregate of prizes has never been exceeded in Ottawa. The prominent athletes of the city are training faithfully, and every event will be keenly contested. In the next issue we will give a list of those who have so kindly donated prizes.

The baseball team is already at work. Capt. Lambert and Manager Bawlf, though without the services of many of those who helped to make the last season such a success, have some very promising material, which, in the opening game against Columbias, demonstrated that prospects are bright for success. Six innings were played, and College tallied nine runs to Columbias' one. Durocher was in the box for College, and his speed and curves baffled the opponents. The following wore College uniforms: Lambert (Capt.), 2nd; Bawlf, 3rd; McCarthy, s.s.; Durocher, p.; McDougall, l.f.; Conway, c.f.; Hart, 1st; Burns, H., r.f.; Overand, c.

At the time of writing the City League is disorganized owing to the desire of some of its members to introduce professionalism. However, it is likely that a series will be arranged by teams representing the Y. M. C. A., C. S. A. A., and College.

C. J., '07.

UNIVERSITY OF OTTAWA REVIEW


Vol. IX

OTTAWA, ONT., JUNE, 1907.

No. 9

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THE IDEAL SYSTEM OF EDUCATION.

HRISTIANITY, as well as sound reason, teaches us that man is at once a moral and a rational being, that with him life is not at an end when the organs of his body fail to perform their functions; that his happiness in the after-life depends upon his actions in the present; and, finally, that he is guided in all his actions by the light of his reason and of his conscience. Consequently, the supreme object of mortal existence must be the attainment of perfection. This view of man's nature and of his destiny must form the basis of every Christian system of education. Since man is both a sensible and an intellectual being, consisting of a body and a soul, we may define education as the gradual progress of man's body and soul along that path which leads to human perfection.

Human perfection is, in brief, the conformity of man's will to that of his Creator. God has placed man in this world in a dual capacity, that of an individual and of a member of society. As an individual he has duties towards God; as a member of society, towards society. In either capacity the qualities of perfection so intertwine, so interpenetrate, that they merge, finally, in the same ultimate end. But man cannot find in his own mind the duties which have been imposed upon him, nor can he, of himself, evolve the proper means for their performance. It is, then, the office of

education to so develop, uniformly and perfectly, during the period of youth, and of greatest plasticity, all the faculties of the soul, and also the body, which is the temple of the soul, that man may become what God and nature intended him to be, and what his duty to society requires him to be. The means to the fulfillment of this office constitute an educational system.

From our view of man's nature and of his destiny, it naturally follows that the primary element in an educational system must be the religious. To right action, knowledge provides the means, virtue the chief incentive. Knowledge and virtue is completeness; knowledge without virtue may be worse than ignorance. From the fountains of religion the soul imbibes the virtues faith, hope, and charity, and consequently the religious element is essential.

Morality is the basis of individual and social welfare, and it itself has its only source in belief in God. If there is no God there can be no moral law. Liberalism has used the schools to alienate the nations from God. Socialism adopts the same policy for the subversion of the social order. The Church is the God-appointed guardian of the Christian religion. If the Church is to exert her influence for the salvation of society by the preservation of religion,—for only on the common ground of the Christian religion can the hostile social elements be brought to a reconciliation—she must do so chiefly by means of the schools, from the primary to the university.

Then to the individual, to society, and to Christianity, it is essential that the primary element in an educational system be the religious.

Since the state must seek its own welfare, and, since its welfare depends upon the perfection of its citizens, it is the duty of the state to provide the means to education, the opportunity for every citizen to acquire that degree of perfection within the capacity of his talents, so far as allowed by his circumstances. In attempting to outline an ideal system we must have always in view complete harmony and unity of action between Church and state. Every system is the result of an endeavor to attain the ideal, but from our view of education and its object, every system must fail, at least in so far as it subtracts from the Church the right to perform that portion of the task essentially hers.

The composition of society outlines the scope of an educational system. It must at once minister to the intellectual needs of each of the elements of which society is composed, and provide the rounds by which those, favored by circumstances and specially en-

dowed by nature, are to ascend as high above the confines of primal ignorance as human capacity will allow, thus gradually widening the intellectual horizon, until, having reached the summit, the broad domain of human knowledge lies exposed to view. Hence our system must consist of three divisions: primary, secondary, and superior, each complete in itself, yet passing gradually, even insensibly, into the other. Here it is only necessary to mention the desirability, nay, the absolute necessity, to the ideal system, of a uniform course of study throughout the schools of each division, and of a uniform standard of requirement for admittance to a higher division.

The degree of perfection afforded by the first division of our system is the minimum which the state, for its own safety and perpetuity, is justified requiring of each of its citizens. The present advanced stage of democracy renders the acquirement of this minimum an imperative necessity. This elementary education should begin not later than the sixth year, and, with the average child, extend over a period of seven years. A knowledge of religion, ability to read with understanding, and to write legibly, instruction in history and geography, elementary arithmetic, and hygiene, practice in singing and gymnastics under competent supervision, will suffice for the primary school. The youthful mind is introduced to its spiritual and intellectual inheritance, prepared to pass from the vestibule to the inner sanctuary of knowledge, or to occupy a useful place in the humbler of society's elements.

In our ideal system we shall delegate to the secondary school the task of laying the foundation for that knowledge essential to the pursuit of a specific vocation in life. The specific vocations may be conveniently divided into three classes—commercial and industrial, scientific, and the liberal professions. As a prerequisite to the study of a profession, we shall impose a full course in Arts; to science, preferably a course in Arts, or, as an alternative, a minimum special introductory course of five years in the secondary school, corresponding to the "Realschule," which, as a preparation for the study of science, has had such a large measure of success. For commercial or industrial life, it is greatly to be desired that all who engage therein should spend at least three years in the secondary school. This division leaves to the university freedom to devote itself to what is essentially its duty, that of affording an opportunity for study that will lead to general moral and scientific culture, together with the mastery of one special department of study.

We have outlined above the full scope of our secondary school. But for obvious reasons such schools cannot be maintained in the smaller centres of population. Consequently, we shall limit them to the larger centres, the number and location to be regulated by necessity. But, to provide facilities for all, there must exist in these smaller centres of population schools doing as a minimum the work of the first three years, and from which the student may pass to the larger school, there to continue his course.

The above idea of the function of the secondary branch of our system indicates its curriculum. Having completed the course or seven years, the graduate should have a thorough knowledge of history and geography, of mathematics as far as analytical geometry and calculus, of his own language, of how to read and of what is best to read in that language. He must be able to read French and German, and the poets, historians, and philosophers who wrote for all time in the Greek and Latin tongues. The earlier years of the course must impart an elementary knowledge of the natural sciences, allowing of the latter years being devoted to an experimental study of physics and chemistry. The philosophical course is the natural culmination to the work of our secondary school. For those who desire to enter upon the study of a particular science, and who are deterred by circumstances from taking the complete course, we must provide a course extending over five years, in which the study of the modern languages and of mathematics will predominate. The need for this is evident. It can be so arranged that they may enter upon the experimental study of physics and chemistry with those taking the full course, and, by making logic a subject of the fifth year, those preparing for science will have a knowledge of this important subject, and those completing the course will be prepared to devote the last two years to the study of philosophy proper. Space does not permit an attempt to indicate further the curriculum, and we must be content with the assertion that the natural sequence of the above studies must be followed.

It has already been stated that the aim of university study is general moral and scientific culture, together with the mastery of one special department of study. The fundamental faculty of the ideal university is that of philosophy, and its spirit must dominate the whole university. Around it as a centre we shall group the professional and technical schools. The preliminary requirements for entrance to the university have already been stated. This standard is demanded in order that those entering upon the study of a liberal

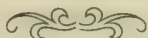
profession may have all their faculties fully developed by a general knowledge, which will be of inestimable service in their special study, and render them fully conscious of the nobility of their high callings, and of the responsibility which rests upon them as leaders of society. The same is true, though, perhaps, in a less degree, for those desirous of mastering a special branch of science. Accordingly, we have established as the minimum preliminary to this study the special course mentioned above, which will ensure a fundamental knowledge at least sufficient for a mastery of the subject, if not for the individual. Finally, this standard is demanded for the good of the university itself, that it may be able to perform its true function for the greatest good of all concerned.

The scope of the university is limited only by the limits of human knowledge. God alone determines this, and because it has pleased Him to leave these limits so indefinite, the university must minister both to man's incapacity to master all, and to the good of society, by affording every facility for specialization in any branch of learning, at the same time exacting a limited amount of general study to develop broadness and flexibility—that true culture which is the distinguishing mark of a liberal education.

Finally, let us not forget the importance to our ideal system of teachers fully qualified for the sacred task entrusted to them. "For purposes of education a true man is worth more than all manuals, codes, systems, and apparatus. Better listen to Socrates on a street corner than to Dryasdust in a marble palace," Consequently we must demand ideal teachers.

Give us, then, a system such as we have roughly sketched, provided by the state, yet guided conjointly by Church and state, each performing its proper functions, and it will compare with the theoretical materialistic systems of the day as the effulgence of the noonday sun with the sickly glare of the orb of night. One imparts light and heat, the other only light; one, knowledge coupled with the dulcifying, strengthening, and inspiring influence of religion; the other knowledge alone—cold, selfish, and shallow.

C. J. JONES, '07.



SOUND.



ACCORDING to the theory upheld by Tyndall, the sensations conveyed by nerves to the brain are, in all cases, motion. This is not simply the motion of the nerve as a whole: it is the vibration, or tremor, of its molecules or smallest particles. To different kinds of molecular motion are appropriated different nerves. The nerves of taste, for example, are not competent to transmit the tremor of light, nor is the optic nerves competent to transmit sonorous vibrations. For this latter a special nerve is necessary, which passes from the brain into one of the cavities of the ear, and there spreads out in a multitude of filaments. It is the motion imparted to this, the auditory nerve which, in the brain, is translated into sound.

How is sonorous motion produced and propagated? Let a smart blow be given to a bell, and every ear close by is conscious of a shock, to which the name of sound is given. How is this shock transmitted from the bell to the organ of hearing? It cannot be that a disturbed particle of air is shot from the bell upon the ear that hears. The process is this: The vibrations of the bell, which we easily observe, forces the surrounding air violently away on all sides. This motion of the air close to the bell is rapidly imparted to that a little farther off, the air first set in motion coming to rest. The motion of the air, at a little distance, passes on to the air at a greater distance, and comes also, in its turn, to rest. Thus each shell of air, so to speak, surrounding the bell, took up the motion of the shell next preceding and transmitted it to the next succeeding shell, the motion being thus propagated in a pulse, or wave, through the air.

The necessary condition for the transmission of such disturbances is the existence of some medium surrounding the vibratory body. That medium is the air, or any other subject possessing elasticity. This is readily shown by striking a bell within an air pump. As the air is exhausted the sound of the bell diminishes, till it ceases in a vacuum, where there is no longer air surrounding the bell to transfer its vibrations.

Air-waves require certain time for their progress. The same is true of the ether-waves constituting heat, light and electricity; they all travel at an unchanging rate of speed. The speed of the ether-waves is greater than the speed of sound. In a game of base-

ball or a discharge of a gun, the ball is seen to be hit, or the puff of smoke is perceived before the corresponding sound is heard. The rate of speed of sound can be calculated and is found to vary according to the state and properties of the transmitting medium. It does not vary markedly, however, with its pitch, and with its loudness—fortunately for the musician.

All sounds travel through air rather more than 1,100 feet a second. The speed increases somewhat with the rise of temperature, the elasticity of the atmosphere, on which property the velocity of sound in any medium depends, increasing in a like degree. The rate at which, as well as the relative ease, with which sound travels through other media than gases has been carefully studied. As a rule solids are better transmitters than liquids, and liquids than gases. Sound passes through iron seventeen times faster than through the air. In virtue of this law the Indians, by applying the ear to the ground, ascertained the approach of enemies imperceptible by other means.

The density of the media through which sound passes influences its intensity. On a frosty night, the air being denser, sounds are more distinct. A famous Alpine climber relates that the report of a pistol at a great altitude appeared no louder than that of a small cracker at a lower level. The intensity also varies inversely as the square of the distance. This familiarly known law of inverse squares holds for wave-motions in general, whether of radiant heat, of light, or of gravitation.

An echo is reflected sound. The rattling of thunder is sound reflected from more than one surface. The whispering gallery of St. Paul's Cathedral illustrates the phenomenon of a series of reflections or echoes. Echoes sometimes cause difficulties in halls for music or public speaking. The defect is overcome by cutting off all sound-waves except those which travel directly between speaker and audience. Wires, tapestries, and, for that matter, the bodies of the hearers themselves serve the purpose. On the other hand, the principle of the echo, or repeated reflection of sound, is admirably utilized in the ear trumpet, and in all kinds of speaking tubes.

It is a truism to say that sounds differ greatly. The dividing line may not be easily drawn, but all sounds may be classed under two heads, noises and musical notes. The vibrations to which we give the plebeian name of noise are irregular, while the musical are regular. Here the psychologist asks why does one sound please and another grate? The physicist explains that, while ignorant how

the hearing is affected, we know that the pleasing sound is determined by regular stimulation of the nervous structures by which we hear, while sounds unpleasing, or without musical qualities, are due to irregular stimulation.

Musical notes have three leading features: pitch, intensity, quality. The pitch depends on the number of vibrations per second of the body producing the note. The intensity, or loudness, depends on the extent of these vibrations. The quality is peculiar to the instrument on which the note is struck. The same note on a violin and a flute betrays that difference which is called its quality, or color. The series of notes connecting one note with its octave constitute the musical scale, or gamut. However, since intonation, according to the intervals of a mathematically perfect scale render the art of music impracticable, the scale undergoes a modification called equal temperament, whereby the number of notes is reduced. As might be expected in a compromise of the kind, no chord or tempered instrument is altogether pure. Only in case of string quartet players, who have freed themselves from school rules, and of quartet singers, who sing frequently without accompaniment, does the natural tone assert itself, producing the highest musical effect.

Sound, under certain conditions, is reinforced, as is seen in a watch lying respectively on cotton-wool, and a hard table, or in a tuning-fork held in the air and fastened upon a table. Without a sounding-board the string of a piano produces little or no sound. If the box of a violin be removed, for experimental purposes, and the instrument played, nothing save a thin and offensive tone results. Every musical instrument is provided with some device or other, which, by increasing the amount of air to be thrown into vibration, reinforces the strains it produces. Such devices are known as resonators.

Despite the innumerable and wonderful musical instruments invented, the oldest and most interesting is the human voice. The voice is produced in the voice-box, or larynx, which resembles very closely one of the gill arches of the fish. The various cartilages in the larynx all render service to the vocal chords, which are practically stretched strings, consisting of fine elastic tissue. In front they are held close together quite near the projection called Adam's apple; as they pass backward they diverge slightly. By the construction of the larynx, they can be closely apposed, so that only a tiny slit remains between them. This is the case in singing or

speaking, when by forced expiration a column of air is driven against the resisting cords, causing them to vibrate. The rate of vibration, or the pitch of the note, depends, here too, on the tension, mass, and length of the cords. A man's voice is of lower pitch than a woman's, because his larynx is larger and his vocal cords are longer and heavier.

The tension alone of the cords is subject to control. A dissected larynx emits what singers call the "naked tone," a thin, unpleasant note. No notes are produced anywhere except in the vocal cords. Overtones, which enrich the voice, are mere partial vibrations of these cords. The faculty the singer has of reaching fine tones depends on his possession of resonators, which are either fitted to reinforce the desirable overtones, or capable of modification at will.

Voices differ naturally, because of their quality. In some people the shape of their unchangeable resonators are especially adapted for singing. Voices vary, in addition, according to the varying skill with which the modifiable resonators are employed. All speakers possess skill enough to modify their vocal resonators sufficiently to produce the various vowel tones. The singers' skill is only a step beyond this.

Anyone who makes a study of this branch of physics soon becomes convinced that it is of great theoretical and practical value. Sound enables us to observe much that is invisible in nature. By sound we can picture to the mind those operations which entirely elude the eye of the body; we can look at the very atoms of matter in motion, and at rest, and follow them forth, without ever once losing sight of them, into the world of the senses, and see them integrating themselves in natural phenomena.

M. DOYLE, '08.

POVERTY'S LOT.

Poverty bought our little lot,
Flooded with daisy blooms;
Poverty built our little cot
And furnished all its rooms.

Yet Peace leans over Labor's chair,
Joys at the fireside throng,
While up and down on Poverty's stair
Love sings the whole day long.

Ethelwyn Wetherald

DANIEL O'CONNELL.

JUST sixty years ago, on May 15th last, O'Connell, who gained emancipation for English Catholics, closed his strenuous career. The fame of this eminent Irishman and the grandeur of his work seem to grow with the years. Quite recently, on two occasions, in England, Sir Wilfrid Laurier referred to the influence a study of O'Connell's life and career had made on his own course in public life. He described himself as a pupil of O'Connell, and at the recent parliamentary conference he placed O'Connell high in the list of the men whom he spoke of having made the English Parliament illustrious. A host of public men, both in Europe and America, have been, like Sir Wilfrid, pupils of O'Connell.

Daniel O'Connell was born near Cahirciveen, Kerry County, August 6, 1775. He received his first lessons in a public school. At the age of thirteen he was placed under Catholic teachers in Cork. Three years later he crossed the waters to France, where, at the celebrated College of St. Omer, he gave evidence of talent of a high order. On the outbreak of the French Revolution he returned home. In 1798 O'Connell was admitted to the practice of law. Two years later he delivered his first political speech in Dublin, the forerunner of those oratorical efforts for which he was to be distinguished during the rest of his career. In public speaking, O'Connell did not imitate the models of the day—Burke, Sheridan, Curran, or Grattan. He proclaimed no high philosophical doctrine; he did not seek to dazzle or surprise his hearers; he appealed solely to their heads and their hearts; he gained their confidence, not by specious promises, but by practical results achieved in the face of notoriously packed juries and infamously biased judges; he rallied almost the entire population of Ireland around the banner of the Catholic Association; with rare ability, he pointed out to his followers by what means they were to rise from political and religious serfdom, and with the impassioned eloquence of an enlightened patriot who loved his country before personal considerations, he guided the Irish people to this coveted freedom, not by the underhand insurrectionary plottings of secret societies, but by the meagre constitutional resources at his disposal.

When the Catholic Association was first formed, England scoffed at the demand for religious emancipation. Ireland had been

lying supine, after the most crushing defeats. But the new champion had preferred the English parliament as his arena. The first note of the coming triumph sounded when O'Connell was elected from Clare to the English House of Commons. The second, when, as a Catholic, he retained his seat despite his refusal to take the oath of supremacy. How emancipation was obtained in the following year, in 1828, is best told in his own words. He says: "We carried Catholic Emancipation despite the King, despite an overwhelming majority of the House of Lords, despite a powerful and well-armed faction in Ireland, despite the great majority of the English people, and not only in spite of, but, in fact, through the instrumentality of our bitterest enemies, Wellington and Peel, who had actually formed their administration on the basis and for the purpose of resisting our claims." He further states, before an Irish audience: "It is not I, nor any man in my class, that obtained Emancipation; it was the honesty, the determination, the self-sacrifice, of the Irish peasant."

O'Connell, in securing the long deferred boon of Emancipation, had fairly won the glorious title of Liberator. Had he done nothing else for the good of his distressed country, Ireland should still have reason to place him the foremost among her sons. His patriotic labors, however, did not cease with the victory of 1829. For a dozen succeeding years he strove with all the magic of his eloquence and all the weight of his influence to storm the British Parliament for justice, or, at least, some installment of justice, in behalf of the sister island. Even though he pleaded in vain, even though he could not prevent that hostile legislature from inflicting additional wrong, still he made the sad condition of his country known to all Europe, and found for her cause friends and defenders wherever there were men animated with sympathy for the oppressed, and with a spirit to condemn the oppressor.

At length, in 1842, he committed himself and his countrymen to the struggle for national self-government as the proper and only means of consummating their national aims and aspirations. To this noble cause O'Connell devoted the remainder of his life. To give even a summary of the Liberator's titanic labors in behalf of the Repeal movement would require volumes instead of this short essay. Nor could the charm, the force of his unequalled eloquence, the wonderful sagacity, the prudence with which he directed and controlled a people fired with unbounded patriotic enthusiasm, the inexhaustible patience and tact of his efforts, both to remove Pro-

testant prejudice and to weaken English opposition, he here adequately described. A large number of Irishmen of unsurpassed ability and untarnished character gathered to his leadership. Ireland could refuse him no honor, and he sought none elsewhere. He was made Lord Mayor of Dublin, an honor he took advantage of to hold in the Corporation of Dublin a sort of parliamentary discussion on the great questions of the day. No better plan of directing public attention to the Repeal agitation could be chosen, and nothing could surpass the ability with which the Lord Mayor carried the plan into effect. Then followed the monster political meetings of 1843, and in September of that year two million of Irishmen had enlisted as Repealers at his call. But the British government looked upon the national organization with displeasure, and adopted measures to check it. Several magistrates who had joined the Repeal Association were deprived of their commissions. The next move was to stop the monster gatherings. At a meeting of the cabinet, held in London, it was resolved to suppress all further assemblies of the kind, to seize the leaders, and prosecute them for high treason. On October 7th, 1843, a proclamation was issued forbidding a meeting called at Clontarf for the following day. Exactly one hour later O'Connell issued a counter proclamation declaring the meeting cancelled, and requesting all persons to avoid danger by returning to their homes. O'Connell and his associates were arrested. On January 16, 1844, he was put on trial. The packed jury, all Catholics being carefully excluded, brought in a verdict of guilty. O'Connell appealed to the House of Lords and defended himself with some of his old time vigor. It was, however, the dying effort of a great public career. The old buoyancy of spirits was gone. No longer young, O'Connell was worn out both in body and mind by his previous exacting labors.

Nearly every Irish writer has dwelt on the great achievements of the Liberator. Among those who have descanted on his merits may be mentioned Denis Florence McCarthy, Thomas D'Arcy McGee, and Thomas Davis. The last named especially, by his fervid poetry in the *Nation*, did more than any other to fuse the Irish people into one united whole by a common national spirit, and to make O'Connell truly an uncrowned king, and thus

"Placed the strength of all the land
Like a falchion in his hand."

But other than Irish has paid tribute to the merits of the great

Irishman. The following eulogy appeared in an Italian newspaper shortly before his death:

"Who is the man that, born amid the mountains of Ireland, has made his voice ring throughout Europe, so that Fame herself sinks back exhausted? Who is he that, without soldiers or weapons, sways the destinies of Ireland's millions? Who is the man that, scouring the highlands of his country, arouses Ireland to battle while England slumbers beneath her golden pavilions? He is an old man, yet in the full vigor of power, the most magnanimous of citizens—Daniel O'Connell."

After his trial, imprisonment and successful appeal, broken down in spirits and in health, O'Connell found it necessary to leave Ireland. It was his intention to go to Rome, but God decreed it otherwise. On his way he was taken sick at Genoa, and after a short illness, passed away on May 15, 1847. His heart, at his own request, was forwarded to Rome. His body, some time later, was brought back to Ireland and laid to rest in Glasnevin cemetery.

Till O'Connell's time, no man had arisen from the Irish race to neutralize the cardinal policy of the English rulers, which was to "Divide and conquer." It was a policy too easily fostered among the rival chieftains and clans of Ireland, keeping them at war and preventing them from consolidating into a peaceful and harmonious state. O'Connell showed that the Irish were capable of organization and self-government in a patriotic common cause. In the immense meetings which marked his progress, where men of every county united in one vast brotherhood, he proved, first, that the Irish loved domestic peace and co-operation as much as any other race; and, secondly, that under happy auspices, they possessed a wonderful capacity for order and self-control. Subsequent leaders have succeeded only in so far as they followed in his footsteps and copied his methods. The National Convention, held in Dublin last month, is a splendid illustration of the union of a people unanimously rejecting the Birrell Irish Bill, the latest adroit attempt to "Divide and conquer." When a measure of self-government, which gives the Irish people complete control of their domestic affairs, does come, Ireland will owe it largely to Daniel O'Connell.

G. S. COSTELLO, '09.

CONCERNING CITIZENSHIP.



THE deep, personal interest which the present writer has taken in all that concerns the University of Ottawa since he first had the honour of being connected with it, will, he trusts, excuse his apparent boldness in touching, with some freedom, on a matter which affects, more nearly and more seriously than any other, not only the welfare, the very existence, of this great institution of Catholic higher education, but the growth, the welfare, the life itself, of Canadian Nationhood.

In the Providence of God, the Canadian Nation is destined to consist of two main elements: the Anglo-Celtic, which includes the Scottish, and the French. Yet, in despite of this most manifest destiny, there is no problem apparently more hopelessly insoluble, more likely to make nationhood, in any true sense, impossible, than the strifes, the rivalries, the jealousies and suspicion which keep these two elements asunder.

Again, in the Providence of God, which "ordereth all things, both in heaven and in earth," the former of these two elements, the English-speaking, seems destined to predominate, west of the Great Lakes, if not throughout the Dominion, Quebec, of course, excepted. Yet, it seems no less probable that here, at the very centre of Canadian life, the French element, from sheer force of numbers, apart from all other considerations, must, for an indefinite period at least, hold the balance of power, if not the predominance. And it is this very fact, more or less clearly recognized by both elements, that is mainly, if not solely, responsible for the strifes, rivalries, jealousies and suspicion spoken of; for the race difficulty.

To the lover of his country, be his race or creed what it may, this question of the predominance of one element over another, with the responsibilities to God and to the nation which it necessarily involves, is, simply and without exaggeration, the most vital and important of all the considerations he is bound to take into account. For the Catholic Canadian, be his speech French or English, it has a yet deeper and weightier import; for the students of Ottawa University, set at the very heart of the nation's life, most of all. For, if there is any solution of the race difficulty available, is it not they, first and chiefly, who should be taught what that solution is?

To the students, then, of either race, I would say that predominance, of whatever sort, or however attained, so that it be

lawfully, involves corresponding responsibilities, as do all other privileges, national, religious, or educational. The privilege of being educated in close touch with those of other race and speech is one not lightly to be estimated. It is a greater one that the place of your probation for your future part in the nation's life should be at the very hub and centre of the nation's existence. But you cannot possess either privilege gratis. Rather, to apply Saint Gregory's words, in his homily on the parable of the talents, any such predominance or privilege "warns us to ponder carefully lest we, who seem to have received more than others in this world, should, on that account, be more strictly judged by the Maker of the world. For, when gifts are multiplied, the reckoning due for such gifts grows with them." [Hom. IX in Evan.] To those of either race, therefore, I would say: Live worthy of your privileges; live as those who shall one day give an account of their stewardship. Let your rivalries be higher and nobler than the sordid ones of race or "practical politics." Let the positions of trust go to those most worthy of them, irrespective of race, speech, creed, or party; but let each race see to it that it produces those who are thus most worthy. And the means to this end is none other than a due perception and exercise of your obligations as citizens. If so, is it not well that you should learn what those obligations are?

Citizens, you may ask, of what country? Of Canada, to begin with; that is, of the greatest empire the world ehas ever seen, or shall see. "*Civis Britannicus sum*" is a prouder boast than even "*Civis Romanus sum*"; but the citizenship with which we are here chiefly concerned is higher and nobler than any earthly privilege of freemen. "Our citizenship," Saint Paul tells us, "is in heaven." [Philipp. III, 20.] Saint Jerome and the translators render it "conversation," which, to any but a classical student, is misleading; the Greek word is "*politeuma*," that is, as it were, "the charter of our citizenship." For, as if to leave no doubt as to his meaning, the Apostle tells the Ephesians that they are "fellow-citizens with the saints, and of the Household of God." [Ch. II, 19.] Saint Jerome gives us "*domestici Dei*," "inmates of God's palace."

Plainly, and without question, it is in the realization of the duties and privileges of this citizenship that the solution of the "race difficulty" can alone be looked for. The City of God, the Heavenly Fatherland, claims our first, our supreme, our most loyal allegiance; our fellow-citizens of that State Supernal have, above all others, even above kith and kin, race or speech, if need be, the

best and highest right to our love, our charity, our assistance; the obligations of that citizenship must always take precedence, under pain of dereliction of our most sacred duty. Let the true Catholic, the true Christian, here, in Ottawa, in Canada, the true lover of his country and of his fellow-men, strive to make this citizenship a reality, and all differences of race, creed, or party, all "our unhappy divisions" will sink into their deserved insignificance.

Do you tell me that such a realization of our true citizenship is impossible? I answer that as surely as "The Most High ruleth in the kingdom of men." [Dan. IV, 17], so surely will He call us to account if we fail in this; so surely, as "righteousness exalteth a nation" [Prov. XIV, 34] anything less than such citizenship—"civism," as they say in French—is a reproach to it. Nor are the temporal rewards, promised to the true citizens of the kingdom, confined, as we might be led to suppose, to that Older Dispensation wherein worldly prosperity was esteemed the surest mark of Divine favour. "Godliness,"—it is Saint Paul, once more, who is our authority—"with contentment, is great gain, having promise of the life that now is, as well as that which is to come." [I Tim. VI, 6.]

It is in the duties of this citizenship that I would fain see the students of Ottawa University trained. For thus, and thus only, shall they learn to "seek, first, the Kingdom of God and His righteousness"; to seek the real fulfilment of the petition: "Thy kingdom come, Thy will be done in earth"—in Ottawa, in Canada—"as it is in Heaven." Thus, and thus only, shall they, the "flores martyrum," the hope of God's Church, of our Canadian nationhood, take their true place, and play their rightful part in the up-building of both Church and nation, of the Kingdom of God, in this fair Dominion, the lot of our inheritance. For, otherwise, what hope have we for the future of the goodly heritage which God has given us?

"Pray for the peace of Jerusalem; they shall prosper that love thee."

"He hath strengthened the bars of thy gates; He hath blessed thy children within thee."

"The Kingdom of God is . . . peace."

BEATUS, O.S.B.

A COMPARISON OF THE CHARACTERS OF ROWENA AND REBECCA IN SCOTT'S IVANHOE.

IN comparing the characters of the two heroines of Scott's novel, *Ivanhoe*, perhaps it would be well to take into consideration their ancestry, early surroundings, and all other influences which tended to mould and develop them.

Rowena was descended from Saxon nobles, who were proud, resolute, dignified, with indomitable wills, but brave, frank and honest. She was brought up in the home of her guardian, Cedric, where ever since she was a mere child she had been looked up to, revered and obeyed in every detail; even Cedric bowed to her every wish, and she wanted nothing which he did not immediately get for her.

Compare, now, with this Rebecca's early life. She was a Jewess, the daughter of the accursed race, looked down upon, scorned, and despised by every one, rich and poor alike.

Most of the Jews had a great deal of, money and this the rulers and nobles wrung from them by every species of oppression, even personal torture.

Rebecca's father, Isaac, of York, was a very good type of the race, suspicious, watchful, unforgiving, avaricious and timid, his great love for his daughter being his one redeeming quality. He was very wealthy, and everything money could buy Rebecca had. Yet, though surrounded with riches and luxury, she had always in mind the precarious circumstances in which she was placed, and these reflections had given her a sounder judgment and a temper which otherwise might have been haughty, imperious and obstinate.

Her father had taught her to be courteous to every one with whom she came in contact, and she bore herself with a proud humility, as if submitting to the circumstances in which she was placed, while feeling in her own mind the consciousness that she was entitled to a higher rank from her merit than the religious prejudice of the times permitted her to aspire to.

The appearance of the two girls, both extremely beautiful, was very different. Rowena, being tall and fair, with blue eyes and hair of gold, while Rebecca, on the contrary, was dark complected, with flashing dark eyes and long black hair.

Rowena's disposition was naturally a mild, timid and gentle one, but her early education had hardened it, for, accustomed to see

the will of all bow down to her, she had acquired a certain courage, self-confidence and imperiousness, which made her appear haughty and domineering. This, however, in cases of great danger, left her, and she broke down entirely, as is seen in her interview with De Bracy, when she suddenly found herself in opposition to a strong, fierce man, with a will even stronger than her own.

Rebecca, on the other hand, when placed in an even more perilous position than was Rowena, remained calm and brave throughout, for she was prepared by habits of thought and by natural strength of mind to encounter the dangers to which she was exposed. She calmly thought over what had happened, and finding no way of escape, resigned herself, with the greatest fortitude, to heaven, which she was confident would surely protect her in her trouble. This side of her character is well portrayed in her interview with Brian De Bois Guilbert at the castle of Front De Boeuf.

She had been taught, according to the knowledge peculiar to her nation, the use of medicine, and the art of healing. This, combined with her gentle presence, soothing touch, tender and sympathetic nature, made her a perfect nurse, and is it of any wonder that Ivanhoe soon recovered from his severe wounds?

What would Rowena have done in a sick room, I wonder? I am afraid she would have grown faint at the sight of blood, and, not knowing any more what to do than a little child, would have called a nurse, and, full of pity and compassion, have retired to her own room.

Rebecca's strength of character is shown at the trial at Templestowe. Resolved not to marry the Templar, she is ready to give up her life, to be condemned a sorceress, and burned at the stake, rather than give herself to this man, whom she did not love; yet after all his wickedness, her sweet, noble nature shows itself, and she entirely forgives the cause of all her unhappiness, and breathing a prayer to her God, she waits bravely and calmly for the champion whom she thought would never come.

The last scene in the book shows the two girls together for the last time, Rowena, gentle and dignified as the wife of Ivanhoe; Rebecca pure, noble, and strong of purpose, keeping the love which she bore for Ivanhoe locked in her heart, where no one will discover it. She says "Farewell," to the happy Rowena and goes away ever faithful to her poor old father, to live out her life of usefulness, to tend the sick, feed the hungry, and relieve the distressed.

F. C. HATCH, '07.

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No. IX

SOCIALISTS AS MIRACLE-MAKERS.

St. Januarius was a Christian of the early centuries, martyred in Naples, which made him, later on, its Patron Saint. Some of his blood, preserved in a phial, usually liquefies twice a year. There being no natural explanation for this phenomenon recurring regularly under the eyes of thousands, it evidently should be called a miracle. Some time ago, as we read in the *Rome*, the new English publication of the Eternal City, the Roman Socialists undertook to repeat the miracle. On the appointed day a phial containing some coagulated matter, said to be blood, was placed between four lighted candles, and the onlookers were told that the thing would liquefy in a few minutes. The trick refused to work, until the manipulator, warming the phial over a candle, shook it violently. The miracle-workers, challenged to perform the experiment under scientific examination, accepted at first, but after several delays, declared their inability to make good their pretensions. The result of this attempt

to decry the miracle of St. Januarius has been to give it greater prominence, and to draw the attention of learned men to a thorough examination of it. Vico, Davies, Lalande, Lavoisier, Waterton, Dumas the chemist, the Protestant Hurter, and many other notable scientists had witnessed the phenomenon and had pronounced it inexplicable. Professor Sperindeo, of the University of Naples, has studied the contents of the famous phial, and by the spectroscope has ascertained that it is blood. The liquefaction takes place in the cathedral of St. Januarius, is quite independent of the temperature of the church, and is almost instantaneous. The dried blood within the phial increases, not only in volume, but in weight. The fact has been tested by the latest scientific apparatus. Prof. Stopanni, though refusing to believe that the phenomenon constitutes a miracle, admits that it cannot be explained scientifically. Prof. Sperindeo, on the other hand, does not hesitate to say that it is altogether supernatural. The Socialists of Rome, quite unwittingly after all, helped to demonstrate that the old miracle was not an imposture. Let the Socialists give us a true miracle, let them speak and act in the meek spirit of the Christian martyrs and the world at large will cease to fear them as potential freebooters and fanatical rainbow chasers.

WRITERS HONORED.

The Laetare medal was conferred on Miss Katherine E. Conway, author, and present editor of the *Boston Pilot*, May 17, in presence of over 1,500 persons. It was an enthusiastic assemblage, the friends of Miss Conway taking advantage of the occasion to testify to the extraordinary respect she has won for herself as poet, novelist, journalist, and lecturer. Among the notabilities present were: Coadjutor-Archbishop O'Connell, of Boston; Bishop McQuaid, of Rochester, and Mayor Fitzgerald. Besides having been connected with the *Pilot* for twenty-three years, Miss Conway has edited the paper since 1905 with an ability that has maintained it at the high-water mark established by John Boyle O'Reilly and James Jeffrey Roche. Miss Conway is the author of two volumes of poems, of two novels, and several books.

We learn from the *Catholic Transcript* that Dr. Thos. J. Shahan has just celebrated the silver jubilee of his priesthood. Dr. Shahan is well known to the readers of Catholic magazines as a

writer of historical, philosophical and religious articles. He has filled the chair of Ecclesiastical History in the Catholic University at Washington with conspicuous success. The *University Bulletin* was established by him. He is also one of the editors-in-chief of the Catholic Encyclopedia.

Another professor of the Catholic University at Washington has been honored, this time in President Roosevelt's appointment of Dr. Maurice Frances Egan, minister to Denmark. Dr. Egan wields a tireless and facile pen. Having been editor of several important papers, he is the author of several books of criticism, fiction, and verse. He has long enjoyed the personal friendship of President Roosevelt, who, through his influence, has become an enthusiastic admirer of the Gaelic language and the literature of Ireland. Dr. Egan is an alumnus of Ottawa University, having accepted the degree of J.U.D. from this institution.

Book Review.

"The Mystery of Clevery." By George Barton. Benziger Brothers, New York. Cloth, 85 cts.

A very interesting story for boys. The plot is sustained to the end. The young hero suffered, and was disgraced for a time, for having championed a good cause.

"When Love is Strong." By Grace Keon. Benziger Brothers. Cloth, \$1.25.

A detective story, absorbing from the start. The threads grow tangled, but "love is strong," and brings the tale to an unexpected denouement. Parts are very pathetic.

"Round the World." Benziger Brothers. Cloth, 85 cts.

This is the third volume. "The Great Eastern Question," the first of a series of articles, reviews an important epoch of history. Another article of interest is "The West and the Great Petrified Forest." There is an illustration for nearly every other page.

"The Queen's Festivals." By a Religious of the Society of the Holy Child Jesus. Benziger Brothers. Cloth, 75 cts.

The book is an explanation of the feasts of the B. Virgin Mary. It contains, in a compact form, much information on the subjects, which the titles suggest—and stories, too; for "everybody—that is, every right-minded body—likes stories."

Exchanges.

Among the most regular visitors to our sanctum this year have been the Abbey Student, Academic Herald, Acta Victoriana, Adelpian, Agnetian, Allisonia, Argosy, Bates' Student, Cap & Gown, College Spokesman, Collegian, Comet, Columbiad, Columbia, Echoes, Exponent, Fordham Monthly, Geneva Cabinet, Holy Cross Purple, King's Coll. Record, Manitoba College Journal, Mt. St. Mary's Record, Manhattan Quarterly, McGill Outlook, McMaster Univ. Monthly, Nazarene, Nazareth Chimes, Niagara Index, Niagara Rainbow, Notre Dame Scholastic, O. A. C. Review, O. N. C. Monthly, Ottawa Campus, Pharos, Prince of Wales Observer, Patrician, Presbyterian Coll. Journal, St. Ignatius Collegian, St. John's Record, St. Jerome's Schoolman, St. Mary's Chimes, Solanian, S. V. C. Index, Trinity Univ. Review, University Monthly, Victorian, Vox Wesleyana, Villa Shield, Wave, Xavier, Xaverian, Young Eagle.

Our commission for the scholastic year 1906-07 expires with this issue. We have encountered some criticism—which did us good—and much encouragement—for which we tried to show ourselves grateful. We have watched with interest the usually good work our exchanges have been doing; in many we could not withhold admiration for the thoroughness with which they threshed over some subjects, old as well as new. Altogether, this year with the exchanges has yielded no little profit. We wish our fellow ex-men a pleasant vacation, while we say “au revoir.”

Priorum Temporum Flores.

On Trinity Sunday, Alma Mater had a welcomed visit from Rev. Father Duncan Campbell, '90. He came up from St. Raphael's to preach at Fr. Collin's first mass what proved to be an eloquent sermon.

At the Athletic Meet, Victoria Day, we noticed, among others, the familiar faces of the Rev. Fathers J. J. Macdonell, '02; Jos. H. MacDonald, '03, and Richard Carey, '03, and of Messrs. Callaghan, '06, and Guilfoile, '10.

Messrs. Roderick Byrnes, '05; Louis Seguin, '06; William

Derham, '06; Gerald Dunne, '09, and Lionel Seguin, '10, have returned home to Ottawa, calling in at College to tell of their success in their various studies.

The Rev. J. T. Roche, Vice-President of the Church Extension Society of the United States, and an LL.D. of Ottawa University, has donated twenty dollars in gold to be awarded to the student composing the best essay in English.

On May 27th Archbishop Gauthier blessed the corner-stone of a new church for Toledo, Ont., where Father John T. Hanley, '89, '98 is parish priest.

Rev. Father John Meehan, '00, till recently curate at Gananoque, has been made parish priest of South Mountain.

Of the priests ordained Trinity Saturday at the Cathedral of Ottawa the Rev. Fathers John O. Dowd, Jos. Lebeau, and E. Richard, for the diocese of Ottawa; Rev. Father A. Lalonde, Professor at the College; Rev. Fathers Wm. Collins, W. Chaput, L. Larose, A. Boudin, A. Dallaire, and J. Denis, of St. Joseph's Scholasticate, made their whole course at Ottawa University.

In the Oblate Scholasticate of Tewksbury, May 21st, the Rev. Fathers George Nolan, P. Phelan, and D. Finnegan were raised to the priesthood by the Most Rev. William H. O'Connell, Coadjutor of Boston.

At the Montreal ordinations, J. N. George, '06; T. J. Sloan, '06, and A. Reynolds, '07, received tonsure; A. L. McDonald, '05, minor orders, and V. J. Meagher, '04; D. Halligan, '04; W. Dooner, '05, and J. Harrington, '05, sub-deaconships.

The Rev. Father Wade Smith, '89, agreeably surprised his many friends and acquaintances in Ottawa by unexpectedly landing in the city. He was for many years connected with the University as professor and disciplinarian.

Jas. F. Donohue, '07, of Graniteville, Vt., writes us encouraging words and also encloses his subscription for this year.

ATHLETICS.

Ideal weather greeted the athletic meet held under the auspices of the U. O. A. A. at 'Varsity Oval on Victoria Day, May 24th. When the question of holding the meet first came before the executive grave doubts existed as to the possibility of arousing sufficient

enthusiasm to warrant the attempt. Confidence in Ottawa's appreciation and encouragement of good sport prompted the committee to make the attempt, and the result has amply demonstrated that this confidence was not misplaced. The business and professional men generously donated valuable prizes; those in charge of sitser athletic organizations in the city lent active assistance that proved invaluable, and, finally, a bumper crowd of over fifteen hundred witnessed the sports. The unanimous verdict of those present was that the meet was in every way an unqualified success, and it is safe to say, that all will look forward in pleasant anticipation to another event of the kind. And the success which has attended this first effort will confirm the U. O. A. A. in its intention to make the Field Day an annual event.

The Oval was in splendid condition, having been specially rolled for the occasion. Every event was pulled off without a hitch, and nothing occurred to mar the pleasure of the afternoon. For this credit must be given to the officials, than whom none more competent could have been chosen.

College won the club championship, of which the magnificent trophy donated by Mr. D. B. Mulligan and Dr. Chabot is the tangible symbol, with a grand total of 37 points. O. A. A. C. came second, with 33, and St. Patrick's Club third, with 32. Mr. James Vaughan, of St. Patrick's, won the individual championship, with Mr. M. Culner, of O. A. A. C., a close second.

The time made in many of the events shows that Ottawa possesses many athletes of great promise. Corbett, of St. Patrick's, won the 60 yds. dash in 6 1-5 secs. Smith, of College, came in second, doing the distance in 6 2-5 secs. Smith won the hundred yds. dash in the very fast time, for a grass track, of 10 1-5 secs. This event was run in heats. Corbett, of St. Pat's, and Bawlf, of College, winning in their respective heats, with Smith and Hart, of College, second. These four were thus qualified for the final, Smith winning as above, with Bawlf second.

Owing to previous events in distance running, the 5 mile race occasioned much excitement. Williams and Nutting, of the Y. M. C. A., and O. A. A. C. Harriers, respectively, were entered, and, needless to say, the event was looked forward to with interest. They soon left the field behind, Nutting leading until near the finish, when Williams, by a magnificent burst of speed, overtook him, and struck the tape first, a winner by a few yards. Time, 28 mins. 10 1-5 secs.

In the 120 yds. hurdle race, R. Troupe, who was a strong favorite for this event, unfortunately fell in taking the 7th hurdle, but, nevertheless continued, and succeeded in finishing third. The College team, composed of Smith, Corkery, McDougall, and C. Troupe, were pitted against a team representing the O. A. A. C in the one-mile relay race. The wearers of the Garnet succeeded in winning this important event by a handsome margin, largely owing to the good work of Smith, who left his rival so far in the rear that the O. A. A. C. representatives could not regain what had been lost. C. Troupe also held his man down in fine style. Smith throughout the day stamped himself a runner of much promise, his great avoirdupois appearing to be a source of strength rather than a hindrance. The time for the relay race was 3 mins. 58 secs. The junior relay race was won by the team of the J. U. O. A. A. in 4 mins. 19 secs.

The other events in which the U. O. A. A. representatives were winners are as follows: 220 yds. dash, M. Hart and R. Troupe, 1st and 2nd. 440 yds. dash, M. Kilt, O. A. A. C., 1st; Troupe and Hart, 2nd and 3rd. Throwing 16 pound shot, Filiatrault and Harrington, 2nd and 3rd. High jump, R. Troupe, 3rd. Pole vault, R. Guindon, 2nd. This event aroused great interest, the comparatively diminutive size of our representative enlisting the hearty sympathy of the spectators, and his plucky and persistent efforts arousing the greatest enthusiasm. Putting 16 pound hammer, Filiatrault and Harrington, 2nd and 3rd.

The distribution of prizes took place in the rotunda of the Arts building on the evening of May 25th, a large number besides the winners being present. Messrs. Mulligan, Clancy, Grierson, and Clarke all spoke congratulatory words to the executive which had the meet in charge. So pleased was Mr. Grierson with the result that he promised to use his best endeavors towards securing for College the privilege of holding in Ottawa the next Canadian meet of the C. A. A. U. Mr. Grierson is one of the governors of that body.

The meet demonstrated many things, not the least among which is the fact that all that is needed to arouse a great and permanent interest in this healthy, gentlemanly, and interesting form of athletics, is the frequent holding of events similar to that which marked Victoria Day. The U. O. A. A. will do its share by holding such competitions annually.

To Rev. Fr. Fortier, Pres. McCarthy, and Treas. Harris is

due the credit for the collection of the valuable set of trophies offered for competition, which were the source of admiration from all who saw them, as also to the other members of the executive for their diligent attention to the minor details.

The executive of the U. O. A. A. desires to express its gratitude to the following gentlemen for their kindness and generosity in donating prizes:

Messrs. D. B. Mulligan, George Trudel, J. L. Chabot, M.D., W. Rogers, D. J. Harris, Plastic Form Clothing Co., J. K. Paisley, Cote & Co., H. J. Sims & Co., L. N. Poulin, J. R. O'Brien, M.D., F. R. Latchford, Hurd & McBride, S. J. Jarvis, Geo. May, M.L.A., Provost & Allard, Jos. McDougall, M.L.A., D. B. Cashman, Drs. Gorman and Cook, J. J. Heney & Sons, John Grimes, Fr. O'Reilly, Citizen Co., Dr. A. A. Pinard, Dr. J. J. Leacy, Sam. Bilsky, A. A. Taillon, J. A. Faulkner, Bate & Co., Two Macs. Co., A. A. McMillan, R. J. Devin, Sparks St., Ketchum & Co., Dr. D. H. Baird, A. Rosenthal & Sons, Rev. Fr. Jeannotte, O.M.I., H. Bisailon, Montreal; Geo. Preston & Sons, Ottawa Truss and Surgical Co., J. U. Vincent, Jos. Valiquette & Co., R. Masson, T. Pion, A. G. Pittaway, Mayor Scott, Lerner & Moyneur, B. Slattery.

To the following officials is largely due the credit for the expeditious manner in which the events were pulled off:

Starter, Hugh Carson; referee, Tom Clancy; judges, D. B. Mulligan, Dr. J. L. Chabot, F. Grierson, E. E. Clarke; clerks of the course, P. J. Lee, E. H. McCarthy, and Capt. Vandersluys; field judges, Chief de la Ronde, E. P. Gleeson, J. McC. Clarke; time-keepers, D'Arcy Finn, H. Rosenthal, Sam Bilsky, Fred. Hurd and George S. May, M.P.P.; scorers, C. Ross, H. Sims, J. U. Vincent, J. Davidson, and W. J. McCaffrey.

Since the last issue of the "Review" only two games have been played by the baseball team. Both were against the Civil Service team, and in each our representatives went down to defeat, the last only after eleven innings had been played, and then by the close score of 6-5. The battery, consisting of Durocher and Overend, is doing good work, but the fielding is not up to the standard of former years. The following players represented College: Lambert, 2b.; Bawlf, ss.; Joron, 3b.; Durocher, p.; Hart, l.f.; McDougall, c.f.; Conway, 1b.; Corkery, r.f.; Overend, c.

The beautiful trophy presented by Mr. W. Rogers for competition among members of the U. O. A. A. at the athletic meet on Victoria Day was not disposed of that day, owing to the large number of events on the program. As a result of a quarter-mile relay race just previous to the Civil Service-College game on Saturday, June 1st, the team captained by Mr. Bawlf, composed of N. Bawlf, R. McDougall, G. Corkery, and E. Mahoney, will have the honor of having their names inscribed on the silverware. The captains of the other teams were M. J. Smith and R. Troupe. The cup will adorn the College parlor, and will be competed for annually.

J., '07.

OF LOCAL INTEREST.

To all, the Local Department wishes the happiest of vacations.

Now that the days of "plugging" are drawing to a close, the thoughts of holidays must offer sweet consolation to the student who has lain awake nights for the last month trying to guess the questions which would be asked on the exams.

The members of the class of 1907 have reached the parting of the ways, and with this number of the Review they sever their connection with its editorial staff. That our days of mutual intercourse with our fellow editors were both profitable and pleasurable to us all, the sadness that glooms our parting makes all too evident. Needless to say, we wish "The Review" and our successors every success.

Mr. G. P. McHugh, '09, sailed on the 10th inst. for Dublin, and will make a tour of Europe before returning in October. "Quam" was a general favorite with the students and is greatly missed.

The seventh annual prize debate of the University Literary and Debating Society took place in the Assembly Hall of the Normal School on April 26th, and, in the opinion of all present, was one of the most successful debates ever held under the auspices of this capable organization. The subject discussed was: "Resolved, that Ottawa and a limited surrounding area should be converted into a Federal District similar to the District of Columbia," and it proved to be most interesting to an audience of citizens of Ottawa. The affirmative was upheld by Messrs. R. J. McDougall and E. H. Mc-

Carthy, while Messrs. J. E. McNeill and W. H. Veilleux defended the negative. The judges were Chas. R. Devlin, M.P.; Maurice Casey, M.A., and E. P. Stanton, Esq. In announcing their decision, Mr. Devlin, in a few eloquent and witty remarks, stated that, in their opinion, the negative had the better of the argument, and that the medal for the best individual effort should be awarded to Mr. McNeill, the leader of the negative, who gave a very able presentation of his facts in a finished style. An excellent musical program was rendered during the evening, the following taking part: Mandolin solo, Mr. D. Roy Harris; vocal solos, Misses M. Babin, M. Weir, and Mr. J. Foley, and a recitation by Miss Anna McCullough, who made a decided hit.

We must express regret to the "Echoes from the Pines," and to other exchanges which may have a like reason for dissatisfaction with us. The ex-man of our Chatham contemporary complains that the Review has not been seen there for the past few months. Now, this is too bad. If the "Echoes" failed to reach us, we would miss its bright pages very much. We want all our exchanges to come. Some do come very irregularly, in three or four cases not oftener than once or twice during the year. We do not like to fail anyone. Still, we feel gratified when notified of our non-appearance: it shows that we are wanted. A glance proved that the "Echoes" was down on the exchange list. The business managers have been repeatedly cautioned to check over the mailing list in order to eliminate omissions. Recourse to the Post Office Department lets tracers loose in what generally proves to be fruitless search after the elusive paper. A requisition for a second copy is in order, though that is extra labor, and often too much trouble to take.

Having a slight devotion for St. Angela, we take from the Invocation poem this stanza:

Hail! St. Angela, Hail! Thou wert pure and holy and meek.

Hail! St. Angela, Hail! Thy love and protection we seek.

Love and guard us in life's day,

St. Angela, to thee we pray,

That with love our feeble souls thou'lt regale.

Hail! St. Angela, Hail! Dear child of St. Ursula, Hail!

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